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The Golden Rule Against the Rule of Gold

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Jesus and The Class Struggle

Where Christ Stands on the Labor Question---His Economic Message to the Rich and Poor

BY

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[The following article was delivered as a lecture first at a Sunday afternoon chautauqua at Covington, Ind., about ten years ago, and has been since delivered at hundreds of places under the auspices of Socialist locals and churches. It has helped thousands of comrades to a better understanding of Jesus, and has won many ministers and other church people to Socialism. The Socialists who are awake will now see to it that this article reaches all the preachers and many church members in their community. Will you be one to help spread this impressive and convincing appeal?]

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I. JESUS PROJECTED AGAINST HIS TOPOGRAPHICAL AND SOCIO-[illegible] ENVIRONMENT

About 1,900 years ago, on a sultry Sabbath afternoon, a Young Man struggled, panting, up the steep side of Mt. Nazareth, which lifts its summit 1,700 feet above the sea and affords a magnificent panorama of northern Palestine.

Beads of sweat broke from His ruddy, bronzed brow and trickled through His soft, sun-burned beard, which had never known a razor. Long, curly hair, with a suggestion of gold in it from His great ancestor David, clung in damp masses to His neck and brow, from which occasionally He threw it back with His right hand. His left hand carried a beautiful bouquet of wild flowers, which He had gathered as He clambered up the steep—dainty rock roses, yellow, white and pink; golden cyticus, geraniums of all colors, and tulips redder than the blood of the ancient battles which had enriched the soil from which they sprung.

Weary of the dreary monotony of the synagogue and of the stupid converse of the elders, this Young Man was on His way to the heights where He might be alone and receive into Himself that deep consolation and inspiration which come only to the rare souls endowed with the transcendent power of "looking up through nature unto nature's God" and of realizing the Infinite Presence in every rock, bush, hill, vale and in all the sky.

Arriving at the summit, His heart throbbing hotly with exertion, His lungs struggling for breath, the Young Man threw Himself down in the shadow of a great rock to rest, and buried His face in the fragrant flowers. Breathing deep and long the rare, sweet atmosphere of that height and running His fingers through His damp hair and beard, He was presently cooled and refreshed, and arising, He stood leaning against the rock gazing delightedly upon the splendid and suggestive scenery spread around.

Every mount and vale, almost every rock and gnarled tree of that vicinity is rich with historic and religious associations. Especially was it so to Jesus.

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At His feet toward the North lay the deep valley of El Batauf, through which ran—and still runs—the ancient road from Damascus to the Mediterranean, called even in old Isaiah's time—and called the same today, for names change not in the stagnant East—"the way of the sea." Beyond this vale were the vine-clad terraces of hilly Galilee, beyond which He could see sparkling the beautiful, blue waters of that lake whose shores His footprints were afterwards to make sacred for all mankind.

More directly toward the North the foothills of Lebanon arose one above another, bearing their dense forests higher and higher, until in the misty distance His vision ended with a view of old Mt. Hermon, 10,000 feet high, from whose never failing snowsprings the far-famed cedars of Lebanon are forever refreshed.

Gazing with deep joy upon this marvelous vista of "mountains piled on mountains to the sky" until He scarce could tell where the mountain peaks ended and where cloudland began, He took once more upon the sensitive plate of His soul an indelible impression of this scene sublime.

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Then turning toward the East He saw the steep, rocky hills tumbling precipitately down toward the deep defile of Jordan, 3,000 feet below—the Jordan gorge, a freak of nature, being 1,300 feet below the sea level and Mt. Nazareth 1,700 feet above; and beyond Jordan the barren mountains of Gilead hid from His vision the mysterious, terrible desert. But His thoughts pierced the mountains and wandered in the awful desert silences alone with God. They visited the sites of ancient Nineveh and Babylon, whose social sins destroyed them. They traveled on into India and China, where for 500 years already the minds of millions had been enriched by the sweet laws of love and self-sacrifice proclaimed by Buddha.

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Looking toward the South He saw the white stone huts of His own little Nazareth, clinging like timid sheep to the side of the mountain, half way up, where they had climbed for refuge in those troublous times.

At the foot of Mt. Nazareth lay the small but historic plain of Esdraelon, battlefield of the ages, where, from time immemorial, hordes of men have struggled fiercely against each other, spilling each other's blood, taking each other's lives—not because they had any enmity against each other, or any personal interest in the conflict, but merely to advance or check the ambitions of some petty tyrant; for, whichever side won, they would remain but pawns upon the chessboard of war for kings to play with and sacrifice at their whim, but slaves in the marts of Mammon for the exploitation of the rich and the great. But the famous old valley lay there dreaming as quietly in the soft summer evening sunshine and bearing its rich harvests as peacefully as though its soil had never been fertilized by the [illegible] and bodies of innumerable men slain in [illegible] less sanguinary conflicts in the ages past.

Through the Valley of Esdraelon runs [illegible] caravan road from S[illegible]ia and the ancient, [illegible] tic East down past Jerusalem to more ancient [illegible] more mystic Egypt. Beyond this famous plain [illegible] were visible the beautiful hills and vales [illegible] kind-hearted, though heretical, Samaria, [illegible] His sight was cut off further South by [illegible] Judean Mountains, hiding from His view [illegible] city of Jerusalem, which lay like a mighty garrison behind her well-nigh impregnable fortresses.

As an ardent patriot [illegible] [illegible]ation [illegible] in imagination He entered the gates of the Sacred City; He walked along her narrow crooked streets; He marked her walls and towers and palaces; He climbed the marble steps of her gold tipped Temple, and reverently worshiped in the awful sanctity of the Holy of Holies, where no human feet were permitted to tread, save those of the High Priest—and he might come but once a year, bearing the Blood of Atonement in the sacred chalice reserved for that service alone.

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Finally His gaze wandered Westward, where the flower-besprinkled grasses of the plain of Sharon spread their rich carpet to the sands of the sea, and Northward to the foothills of Mt. Carmel. Then He stood silently looking out over the distant sea along the path of shimmering light that led toward where the evening sun was touching with colors of purple and gold the clouds above the "Pillars of Hercules," which marked the boundary of the ancient world.

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This hour of delightful vision and meditation upon nature and its Author had filled His heart with a vast, deep realization of the marvelous beauty, harmony, magnificence and sublimity of nature, and of the majesty, glory and love of God. Long He stood there, His soul entranced, His eyes aflame, looking out beyond the sea, beyond the clouds, beyond the sun, aye, beyond the stars, out—into—e-t-e-r-n-i-t-y.

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The spell was broken at last by the gleaming of light on distant sails. It was a Roman galley, a trireme. Three banks of great strong oars—120 in number—from whose polished blades the sparkling water jewels flew, propelled the mighty vessel through the water like a bird. But the beauty of the noble ship did not long enchain His esthetic mind; for He knew that back of the oars, in the dark, sweltering, hopeless hell of the ship's hold, the galley slaves were toiling at their weary tasks, chained to their posts that they might perish as worthless things, whether the vessel [illegible]

at ... dful labor was less than... years, w... ecessary to fill the toilsome shiu... of the ship... at day afloat upon the beautiful Mediterranean ... one. The slave ship was but a symbol of the ...ful slavery of the world. He knew that hundreds of millions of men, women and children were toiling in awful drudgery, want and misery at that time, and that hundreds of millions had been so oppressed, robbed and crushed for thousands of years, their very lives subject to the whim of selfish overlords, with no chance to enjoy life or develop themselves as human beings in God's beauteous, bounteous world. Knowing this, He pressed His own great, sympathetic heart close up against the long-suffering heart of crushed humanity, and "bore our griefs" and "carried our sorrows" in His deep-most soul.

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As He thought of these things His attention was drawn by a commotion in the vale of El Batauf, a blare of trumpets and trampling hoofs, and turning toward the North He beheld a cavalcade of Roman soldiers coming along "the Way of the Sea," their horses prancing proudly in the joy and strength of well nourished, well groomed life, richly caparisoned with cloth of silk and buckles of shining silver. Their breastplates of burnished brass reflected dazzlingly the rays of the setting sun; their officers were helmeted with leaf gold; on the brow of the captain blazed jewels worth the ransom of a thousand working men; and above them, on crimson banner and gold-tipped staff flaunted the all-conquering eagles of Imperial Rome, symbols of the mastery of the world. It was a thrilling sight to stir a young man's blood in those martial times. Thoughtless youths now surge to the street at sound of fife and drum, stand admiring a column of marching soldiers, and gape in awe at the showy official uniforms; but, seeking the usual reason for such military display, the eyes of the Young Man upon the Mount passed quickly beyond the glittering cavalcade to where, chained to each other and to the harness of horses, a long line of prisoners were being dragged on foot over rough rocks, through smothering dust, and sweltering heat. They were evidently Hebrews ... Galileans, on their way to quick military trial and death for rebellion against injustice; and the heart of the Young Jew upon the Mount seethed within Him like a fiery furnace as He remembered the ravaged homes in smoldering ruins, the ravished women, murdered men and helpless orphans left in the wake of these frequent military raids. He knew that then (as now) the real criminals were seldom brought to judgment; that those whose hands were reddest with human blood ruled in princes' palaces; that those guilty of the greatest, most cruel and relentless robberies reveled in luxurious mansions; while thousands of innocent men and women were incarcerated in deep, dark, disease infested, deadly dungeons, their only hope that of a speedy death, because they had dared to speak the truth and yearn for liberty.

One of the prisoners, famishing for food and drink and overcome by the ceaseless rigors of the rapid march, staggered in his course, interfering slightly with the progress of the line. The heavy end of a soldier's spear fell suddenly upon his naked back with a cruel whack, leaving a bloody bruise. He staggered again, and fell. He tried to rise, but fainted and fell again, and was dragged over the stones. There was no time to waste about a little thing like that—the sharp end of the spear was thrust through his breast, and he was cut loose and left to die like a dog by the roadside, to be devoured by hungry jackalls.

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Meanwhile, through the valley of Esdraelon a merchant caravan was passing. These merchants, honest gentlemen, were seeking to pile up fortunes by exchanging the rich fabrics of Eastern manufacture for the gold of the cities of the South. They carried silks and satins from India and China, shawls from Persia, and rugs from Damascus, so soft, delicate and durable in texture, so cunning in design and workmanship and so skillful and indelible in coloring that each beautiful fabric represented ... the aggregate—the labor of a life. But for their great skill and patient toil through ... week after week, year ... year, ... poor workers had received but a few pence per week—barely enough to afford them a single room in an adobe hut, or a cave in the hill, and to supply them with the rice needful to keep soul and body together and enable them to do their work and propagate their kind, lest slaves perish from the earth and masters have to go to work or starve.

Do you know that there are thousands of families in "free," "prosperous," "Christian" America who live altogether in a single room, cramped, narrow, dingy, gloomy, and insanitary—and sometimes more than one family in a single room? Imagine a number of men, women and children dwelling day and night in a single room—washing, dressing, cooking, eating, being sick, quarreling, suffering, sleeping, begetting, being born, dying, all in a single room, like a den of wild beasts, with no chance for decency or humanity to develop! And we dare call ours a "Christian Nation," and presume to criticise the pagans!

But for these rich fabrics so poorly paid for in copper, the merchants were to receive fabulous prices in gold and silver from the princes, priests, and merchants of the South, who obtained their wealth not by creating it, or by rendering to society an equivalent, but by exploiting the labors of the poor by low wages, rent, interest, and profit on food and clothes—exactly as the rich so unjustly obtain their wealth today.

And among the articles of merchandise which the caravan carried were six beautiful Syrian girls intended for the lust marts of Jerusalem and Alexandria.

"For in the great marts where Mammon strives,
The cheapest of all things are human lives."

And the white slave traffic exists now in "Christian" lands as it did then under pagan rule.

As he watched the Roman soldiers disappear with their prisoners in a cloud of dust toward the sea, the silvery tinkle of a camel bell or the shrill cry of a camel driver drew His attention, and turning, in the fading light He saw it all and understood. He knew that the merchant caravan represented more of cruel slavery than the Roman ship upon the sea, that it signified more injustice than the Roman soldiers with their prisoners on the way to doom. He fully understood, by sad experience and suffering observation, the terrible exploitation of the poor by the rich. He beheld the inhuman traffic in human flesh and soul by which the captive girls were being victimized; and, understanding, he could bear no more; so, turning from the woeful spectacle overpowered by mingled horror, grief and indignation, He threw Himself against the rock again and burst into a flood of tears.

* * *

He thought of the Church of His fathers, and the priests at Jerusalem—was anything to be hoped for from them?

No. They were divided into a hundred petty sects bitterly warring over nothing and far more concerned about "tithes" of mint, anise and cummin than of justice, mercy and loyalty to God's truth. They were debauching the very courts of the Temple itself with drunkenness and licentiousness. They had already changed His Father's House from a "house of prayer" into "a den of robbers"—though they were merely doing a little astute mercantile and banking business on the side!

No hope from them. As the late Sam. P. Jones of Georgia said to the Boston preachers: "God is going to save this world, but not with the gang that's working at it now."

But He could not give the problem of human salvation up. He felt stifled, heartbroken, desperate. The people's woe, agelong and worldwide, overwhelmed Him. He felt that He could not endure to breathe the exhilerating air, bask in the glorious sunlight, enjoy any earthly good for Himself, or even love and worship God, unless some way might be found for mankind to escape from its measureless misery. And though His faith in God failed not, the tumult of trouble deepened within Him, and He fell upon the ground again in an agony of meditation, prayer and weeping.

... crying and ... prepare His heart for ...

* * *

The sun sank behind the Western ... glory died from the evening clouds; the ... came out one by one, timidly at first, then boldly set themselves ablaze like dazzling jewels against the dark background of the clear Eastern night; they pursued their majestic marches in brilliant galaxies across the sky, watching the lonely sufferer on the hill; they sunk in turn beyond the sea; the dawn came flushing on above the Eastern hills, rimming the summits with bright silver; the sun arose once more and found Him yet upon the ground struggling as a woman in travail. And the burden of His soul's deep cry was this: "O God, show Me Thy Way!"

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The reader has doubtless observed that the above narration is not strictly historic. Yet it is impossible to doubt that Jesus, who lived upon the side of Mt. Nazareth for thirty years, more or less, climbed to the summit hundreds of times as boy and man and saw all that I have said and much besides, and felt more than I could feel or say of the horror of His times. Not once, but often had He seen the Roman slave ship on the sea and understood its monstrous meaning. Many times had He seen the brutal Roman soldiers pillaging the huts of Galilee and dragging their helpless, innocent prisoners to death. Hundreds of times had He seen the merchant caravan with its exploitation of working peoples and its unspeakable traffic in human flesh and soul. His "griefs" and "sorrows" were not merely theological and sentimental assumed for ritualistic purposes. They were real, and grew out of the actual outrages, slavery, want, and social misery which He beheld around Him, which were caused by the unjust reign of Mammon in place of God's just, merciful and Fatherly rule. Only against the sociological background of Christ's life can His words and acts be fairly understood.

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II. THE SPIRITUAL MESSAGE OF JESUS

God forbid that I should be misunderstood as teaching that Christ commanded economic justice only, and not also spiritual life and immortality. He taught that men "must be born again" and have God's Spirit enthroned within; that they must truly worship God; that they must live holy lives in thought, word and deed, conducting themselves purely, honestly, justly, mercifully, lovingly toward all others. He clearly taught immortality, and held it up as the greatest human hope coupled with godliness.

"The sun is but a spark of fire
A transient meteor in the sky;
The soul—immortal as its Sire,
Shall never die."

I am as conscious of God as of myself. I desire no further evidence. My soul lives in Him. I would not trade what the Christian religion has been and is to me personally for all the wealth of the Rockefellers and Rothschilds. And I would not exchange my hope of immortality for the greatest throne this little world ever knew.

But Christ's teaching was not only spiritual and moral, it was economic also; because genuine spirituality and morality can never thrive on the soil of injustice and selfish unbrotherliness in economic matters. The foundation of life must be just and brotherly, or the superstructure will be out of plumb, broken, and insecure, as we see it all over the world in every nation and church today.

* * *

III. THE CLASS STRUGGLE

The "muckrakers" and socialists did not create the "class struggle." It is as old as civilization. There was no class struggle, but a tribal struggle among primitive peoples for fishing waters and hunting fields. Within the tribe, bound by a sense of kinship, the wealth was shared by all. No savage tribe permitted any of its members to starve or freeze in sight of plenty, as "Christian" nations do; if there was food or fuel in camp, all had free access to it.

But when mankind had developed hand tools and weapons to approximate perfection, and

...

"Surplus value"—... the amount produced by the workers which is taken from ... them by brutal competition, business cunning, and legal fraud—which by every moral right belongs to them now, and which, as soon as they wake up, by right of might shall be theirs to enjoy, is what the "class struggle" is about. The workers are nine-tenths of the people, and they will never cease struggling for industrial and political democracy until they come into their own. "THE MEEK"—the oppressed, afflicted, poor, needy, the exploited, robbed, patient, humble people—"SHALL INHERIT THE EARTH."

Did Jesus take the side of the rich exploiters, or the side of the cheated workers in the class struggle? or did He, like another Colossus of Rhodes, attempt to straddle the gulf and permit both rich and poor to sail into the kingdom between His feet—through a hopeless compromise—by making the imbecile argument so common today among ignorant ministers and greedy business hypocrites that "the interests of the capitalist and laborer," the exploiter and the exploited, "are one," and that the lion and the lamb should lie down in peace together—the lion in full-fed peace, the lamb in pieces inside the lion!

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IV. GOOD NEWS TO THE POOR

Jesus declared His divine mission, recorded in Luke 4:18, as follows:

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel (Good News) to the Poor; He hath sent Me to heal the broken hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord"—and "the day of vengeance of our God," as Isaiah from whom He quoted, and James later both said.

"BECAUSE He hath anointed Me to preach the Good News to the Poor"—that was the proof that God's spirit was upon Him, that He was the Messiah hoped for, as He afterward sent word to the Martyr John Baptist.

Every phrase of the above text is a promise to the poor, who in Palestine, especially, were direfully exploited, broken hearted, crushed, enslaved, subject to blindness on account of poverty and insanitation, imprisoned for the slightest rebellion, bruised, robbed, and murdered. The "acceptable year of the Lord" refers to the "Year of Jubilee" when all slaves were freed, all debts forgiven, and all land restored to its original owners. Socialism will bring an endless Jubilee for all mankind, providing the economic road for the coming of ... intellectual, moral, and spiritual

In Matt. 11:28, Jesus says:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest.

"Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest for your souls (lives).

"For My yoke is easy, and My burden is light."

Personally the yoke He was wearing was not "easy," nor the burden He was bearing "light," for He was "a Man of sorrows and acquainted with grief," a drudge and martyr for humanity, weary, persecuted, misunderstood, heart broken, crucified. "He poured out His soul unto death."

But the "yoke" He urged them to adopt was a new method of bearing life's burdens by pulling together, not against each other. They need not fear that He would exploit them for His own advantage as other leaders had done, because He was not ambitious for wealth or power, but "meek and lowly," and His kingdom would lay no heavy burdens upon them. By His method they would not only find rest for their bodies, but their souls—their lives—would also be freed from worry and filled with good cheer. They must be free from slavery, persecution, want and worry before their souls (lives) could ever be at rest and have a chance to develop properly. Therefore they must—Matt. 6:33—

"Seek first the kingdom of God"—that is the government, rule, reign of God—"and His righteousness"—Justice, equity, vengeance—then "all these things"—food, clothes and freedom from worry and anxious suspense—would be "added unto" them.

Certainly if they would adopt His brotherly, co-operative yoke—plan—as the method of bearing life's burdens, they would have plenty and happ... -ess.

* * *

"But When He saw the mu... -ltitudes, (Matt. 9:36), He was moved with compassion ... for them, because they fainted (were tired out), and were scattered abroad as sheep having no shepherd;" and, as He elsewhere said, because false, hireling shepherds pretended to lead them for their good while they preyed relentlessly upon them.

What is a shepherd for but to lead the sheep to pastures and waterbrooks and to safe folds of rest where they may be sheltered from the wolves and the storms—from the capitalist beasts of prey, and the disasters that overwhelm individual business ventures, but could not impoverish people under the co-operative commonwealth!

* * *

He taught people to call God "Father,"—and what are fathers for but to give life, protect the child, provide it food, clothes, shelter, and to educate it in the right way? Suppose an earthly father would refuse to provide the primary necessities of life, food, clothes and shelter, and should say, "Such things are of small consequence; I will teach my child to be good, to be spiritual; let him starve and freeze while I attend to his soul?" This would prove him to be an insane, unnatural, cruel, and unworthy father, and the neighbors or the state would interfere and take the child from him.

The God of Jesus is not a false father, a makebelieve parent, an insane and cruel tyrant. He has proved His true "Fatherhood" by filling the earth with abundance for all, so that it is only by violation of the laws He gave by Moses and Jesus that any injustice, want and social misery is found. Jesus understood this, and prayed—honestly and intelligently, not hypocritically or foolishly—"THY KINGDOM COME, THY WILL BE DONE ON EARTH (on the land) AS IT IS IN HEAVEN."

And that no one might have reason to think He meant a mere mystical internal experience of holiness, He prayed: "GIVE US TODAY (day by day) OUR DAILY BREAD"—help us to accept Thy bounties for all with loving and grateful hearts, not try to hog what belongs to another, and so by self-seeking cause untold social misery.

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Yea, further, He prayed: "FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS."

The world is bankrupt on the beastly com-

... people and can never pay ... debts; children can never repay their ... and teachers, and none can ever repay ... ALL DEBTS OF EVERY KIND MUST ... FORGIVEN. The total bankruptcy of ... world must be admitted, and we must ... again in the spirit of love, of apostolic ... munism with modern political and indu... co-operative methods, and rebuild society ... the basis of brotherhood. Love alone, ... greed, can improve and save the world. ... rich as a class can never understand this; ... exploiters have blinded their own eyes; ... the poor, who are the many, are being ... to see it. Therefore He cried:

"Blessed are ye poor, for yours is the ... dom of heaven.

"Blessed are ye that hunger now for ... shall be filled. (Luke 6:20-21.)

"Blessed are they that hunger and ... after Justice, for they shall have their ... (Catholic, Douay version.)

"Blessed are the meek"—humble, poor, ... pressed—"for they shall inherit the earth" ... land). Matt. 5:5-6.)

And not a single syllable ever fell from ... lips of Jesus, or from the lips of any of ... Apostles who learned at His feet, which ... a ray of hope that any rich man can ever ... into the kingdom of God on earth or in ... who does not surrender all his wealth ... poor and enter the kingdom penniless as ... poorest. His kingdom is not for the rich ... but only for the poor. "For the Lord of ... hath purposed to stain the pride of all ... and to bring into contempt all the honor ... of the earth," who obtain their wealth, ... and glory by selfish, profit seeking ... (Isa. 23:9.)

The Magnificat, sung by Mary before ... child Jesus was delivered, and yet sung by ... Catholic Church the world over—though ... ticulated, sad to say, in a dead language ... derstood by the common people—fairly ... the hope of common deliver... ... Messiannic Kingdom proclaim... by Christ:

"He hath scattered the proud in the imagination of their hearts;

"He hath put down the mighty from their seats, and exalted them of low degree.

"He hath filled the hungry with good things, and the rich hath He sent away empty. (Luke 1:51-53.)

"Hath not God chosen the poor of this world rich in faith and heirs of the kingdom which He hath prepared for those who love Him?" (James 2:5.) Yet we see the vast masses of the poor still unshepherded, alienated from the church, strangers to spirituality, and left uneducated and hopeless "without God in the world." Perhaps it is because the church has spent too much time with "other world" dogmas, rituals, tithes, etc., and has "neglected the weightier matters of the law," justice, mercy and faithfulness toward the truth, the "Good News to the Poor" which Jesus preached, and for which He died.

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V. BAD NEWS TO THE RICH

In order that the reader may fully realize that I have not misinterpreted Christ's "Good News to the Poor," let us consider the other side of His social message, which, from the viewpoint of the rich, is exceedingly dark, because upon the rich He poured out relentless condemnation as every Bible student knows, and there was not a single rich man among His followers when He died. His embryo church was a working class organization absolutely.

Briefly let us follow His interviews with rich men and His words about them as recorded in the Gospels.

A rich young official of the church came to Him saying, "Good Master, what shall I do to inherit eternal life?". (Luke 18:18-27.) And Jesus began to repeat the Ten Commandments of Moses, but the overconfident young fellow rashly thinking to anticipate the Master, said: "All these have I kept from my youth up." But Jesus, knowing that he had not, quietly said: "Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, that thou mayest have treasure in

heaven; and come, follow Me." And the young ruler, shot through with truth's dazzling lightning, realized that he had never kept the tenth and greatest commandment—against coveteousness—without obedience to which not one of the others can be kept; and he went away "very sorrowful, for he was very rich." Then Jesus said:

"How hardly shall they that have riches enter into the Kingdom of God; for it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

How the commentators have pulled and twisted that camel to get him through the needle's eye without breaking his neck, and how they have hammered on the eye of that needle to make room for the rich man to get through! From a sewing needle they stretched the "eye" until it became the hole in the bow of a ship through which the gamel, cable, the anchor rope, works; but that left so little room that they tried again; and now they generally agree that the "needle's eye" meant the small gate in the wall of the city which could be opened under guard for belated travelers after the big gate was closed for the night to keep out the robbers and wild dogs with which Judea was infested.

Very well. Here comes a belated man with a camel, how will he get the camel through? He must remove the load, and take off the houdah or saddle, then the camel may get through, naked as he was born; and if it be a big camel, he must come through very slowly with much grunting and some loss of hair. As the witty mother said to her little girl who was much concerned lest her father, who wore a beard, might not be saved in heaven, because she had seen no pictures of angels with beards: "Yes, darling, a few men will be saved in heaven; but each one will get through only by a very close shave."

The point to the parable is that no rich man can enter the Kingdom of God until he has first unloaded his plunder and restored it to the poor from whom it was exploited. And every syllable of the story, especially [illegible] the verses in question beginning, "How [illegible]w hardly," shows that this was no particular case, but a [illegible] rich [illegible]ave no chance of getting in until they give up all their wealth.

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Zacheus the Publican of Jericho (Luke 19-1-10), further illustrates the point. When he had repented and sought admission to Christ's fellowship, having doubtless heard the conditions of salvation explained previously, for "all that Jesus did and said was noised abroad even beyond Jordan," he came and said earnestly: **"Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation,"** (he was a tax-gatherer and had doubtless been an extortioner), **"I will restore him fourfold."** Then Jesus, knowing that if he gave half his goods to the poor and restored four times what he had robbed he would not have enough left to hurt, said: **"This day is salvation come to your house"** (family).

I do not claim that Zacheus **bought** his way into the kingdom; **but the other conditions required would not have admitted him if he had not given up his wealth.**

* * *

Consider the case of the rich man and the beggar. (Luke 16:19-31.)

After living sumptuously, the rich man died, and **"in hell he lifted up his eyes being in torment."** He appealed to Abraham in Paradise to send Lazarus, the erstwhile beggar, that he might comfort him; but Abraham said—the parable is Christ's own—**"Son, remember that thou in thy lifetime receivedst thou thy good things."** He obtained on earth what he selfishly thought was best, afterwards in hell he got what he deserved.

There was some good in Dives yet, and he did not whine nor deny the justice of Abraham's words, but he pled that Lazarus might be sent to his brothers, who were yet on earth, that they might be warned, and repent, and not come to hell. But Abraham (Jesus) answered: **"They have Moses and the prophets, let them hear them."** Moses and the prophets absolutely forbade rent, interest, and profit, and all forms of exploitation; **and if those pro-**

fessedly devout Hebrews had obeyed Moses and the prophets they never would have been rich—and they would never have gone to hell.

Some say that Christ did not condemn Dives merely because he was rich; that there is no harm in being rich; that it all depends upon how one gets his wealth and how he uses it. Exactly. Under the co-operative commonwealth, under the reign of real brotherhood, **all will be rich by co-operative effort without robbing any one else.** If God had not meant all to be rich, He would not have placed us upon such a bounteous, beauteous world. **But he wants all of us to be rich as loving co-operative brothers, true children of God; not as selfish hogs, robbing others of their share and destroying opportunity for others by our brutality.**

Under the competitive system men can not get rich without exploiting others. To an audience of miners I once made this statement: "You have often heard of a man getting rich out of a coal mine, haven't you?" to which they nodded assent. Then I inquired: "Did you ever hear of any one getting rich **IN** a coal mine?" And they laughed at the suggestive question, and answered "No."

If a man can get ten, twenty, 100 or 1,000 men to work for him in a coal mine, he can get rich out of it—**out of their labor, out of their unpaid earnings.** But no man could get rich in a coal mine in a hundred years by saving his wages, even if he never spent one cent for drink, food, clothes, rent, books, the education of his children, or for anything whatsoever. The miner, the average wage worker, does not get enough to live decently upon, much less to get rich.

Men do not get rich saving their wages. They get rich saving other people's wages, and especially by saving what other people ought to have received for wages.

What was the real charge against the rich man? **It was the beggar at his gate.** Jesus deliberately laid the beggar at the rich man's gate to point the parable; for **wherever there is a rich man under competition, it means that others have been ruined by the methods through which he got rich.**

* * *

Instead of catering to the rich and begging from the rich the church ought to condemn the ungodly, inhuman, beastly methods which enable men to get rich at the expense of others. Instead of that—and this is the saddest and most terrible thing which I know—**the church is lying like the beggar Lazarus "at the rich man's gate, full of sores, and desiring to be fed by the crumbs that fall from the rich man's table," and too weak and cowardly to stand upon its feet and speak the everlasting truth that riches obtained by rent, interest, profit, or any form of exploitation represent robbery.**

Truthful Bible preaching on capital and labor is needed to save both rich and poor and to prevent the Church itself from following Dives to hell. The hope of modern Christianity lies in its return to early Christian and earlier Mosaic teachings with regard to economic justice; and, thank God, the Socialist preachers and laymen are beginning to stir things up in the church; and God will help them, for the church is now needed more than ever in the cause of social justice.

* * *

Christ's relentless condemnation of the rich is shown again (Luke 12:16-21) in His bitter condemnation of the farmer who was congratulating himself that he had "much goods laid up for many years" and might therefore take his ease, "eat, drink, and be merry." Like a thunderbolt, sudden, terrible, falls the wrath of God upon him:

"Thou fool! this night do they require thy soul (life) of thee, (marginal reading;) **then whose shall these things be?"**

The ones he had robbed by low wages and high rents would rebel at last, murder him, and take the pent up wealth. Sooner or later by the peaceful ballot and legal action, if church members will help, or by bloody wars and confiscation, if the churchmembers take the wrong side as the class struggle nears its inevitable climax, the producers of wealth will realize how frightfully and long they have been cheated, robbed, and crushed, and they will arise in relentless [illegible] the oppressive master[illegible]

* * *

St. James, the Lord's own [illegible] by the disciples by being elected [illegible] op or presbyter of the church at Jerus[illegible] cause of his courage and ability, and [illegible] by the rulers because of his plain preaching[illegible] follows closely the ideas of Jesus in His terrible arraignment of the rich. (James 5:1-9.)

"Go to now, ye rich men, weep and howl for the miseries that shall come upon you.

"Your riches are corrupted and your garments are moth eaten.

"Your gold and silver are cankered, and the rust of them shall eat your flesh as it were fire. Ye have heaped up treasure for the last days.

"Behold, the hire of the laborers who have reaped down your fields, which you have kept back by fraud, crieth; and their cries have entered into the ears of the Lord of Sabaoth (Vengeance).

"Ye have lived in pleasure on the earth, ye have nourished your hearts as in a day of slaughter * * * ye have condemned and killed the just * * * but, behold the Judge standeth at the door!"

By no stretch of the imagination can these terrible words be applied to particular rich men only. They are hurled at all rich men as a class; because all riches are accumulated by greed, cunning, cruelty and exploitation of the labor of others. The rich man obtains his wealth by a kind of piracy, highway robbery, and murder less courageous and direct but none the less real than did the brave unscrupulous, merciless buccaneers of past ages.

"The hire of the laborers which has been kept back by fraud" is the [illegible] crux of the whole matter. If [illegible] workers received the full social value of their labor, as the Socialists declare they shall, there would be peace and plenty on the earth and a chance for all mankind to develop gloriously, but so long as mammon's fraudulent profit system reigns, slavery, want, misery, hate, and war will prevail.

* * *

The millions of average working people do not yet know that the larger part of their labor product, which is justly due them, is being kept back by the fraudulent profit system; but they are rapidly finding this out now, and when the majority of them learn the truth they will make short work of the social revolution.

So fatal did Jesus regard the sin of greed, covetousness, exploitation that he said to the rich, respectable, "moral," proud Pharisees, **"the publicans and harlots will come into the kingdom ahead of you,"** for the sin of greed is cold, calculating, merciless, false, devilish, hard and well nigh hopeless of repentance, while the sins of the publicans and harlots were more of natural human impulse and less brutal and cruel, therefore more to be extenuated and more easily to be repented.

* * *

Space forbids quoting all of the stern and awful words of Jesus and the Apostles concerning the rich and poor, such as Matt. 23:13-33, and 1 Tim. 6:5-12; but two notable cases must yet be discussed to complete this argument:

It may be objected that there is no mention in the Gospels of Nicodemus or Joseph of Arimathaea being asked to surrender their wealth. **Neither is it stated that they surrendered to Christ and entered the kingdom.** But there is an old tradition which floated in the Roman church that both of them, startled to courageous decision and open action by the murder of Jesus, joined the disciples and gave up all their wealth. If they did join the church we know what became of their wealth; for in Acts 2:44-45, and 4:32-35, "it is written:"

"And ALL that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

"And the multitude of them that believed were of one heart and of one soul; neither said ANY of them that ought of the things which he possessed was his own; but they had all things common * * * Neither was there any of them that lacked for as many as were possessors of houses or lands sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet; and distribu-

...every case according as ...

...anias and Sapphira, believing greatly ...cause of Christ, yet doubting its certain ...ccess, desired to join the disciples and at the same time hold back enough money to provide for themselves in the Roman world if the Christian brotherhood failed; so they tried to balance nicely their devotion to God and Mammon, giving half to the cause and keeping half back. As Peter reminded them, they could have kept it all and staid out, if they lacked faith; but they could not come into the church without surrendering all; and they, knowing this, had attempted to deceive the apostles, forgetting that they had not only lied unto men, but also unto God, thus proving the innate and foolish hypocrisy of their hearts. And for this hypocrisy they were killed as a warning to others. They tried, like so many modern church members, to get into the kingdom of God and stay in the service of mammon at the same time, and the result proved fatal, as it always will sooner or later.

* * *

VI. THE PERSECUTION OF JESUS AND THE EARLY CHRISTIANS.

So long as Jesus preached religious platitudes accepted by the scribes and Pharisees, He was unmolested; but after He drove the merchants and money changers from the temple and branded them as robbers of the people, He was fiercely persecuted by the ruling class in church and state. And as the conflict between Him and the ruling class deepened, He preached more directly, plainly and relentlessly against them, neither asking nor giving leniency. He was willing to die for the truth and they could not frighten Him. It was a titanic struggle between the representatives of two irreconcilable systems, God's kingdom on the one side, represented by Moses, the prophets and Jesus, and Mammon's kingdom—the profit system—on the other side represented by priests, Pharisees, Sadducees, and all the powers that prey. In moral force, scriptural argument, and intellectual acumen He had all the advantage; but in political power they were masters. They could answer His accusations and arguments only by physical violence. And, while "the common people heard Him gladly," the master class conspired to kill Him (Matt. 26:3-5, 61-66) under the charge of blasphemy, sedition and treason (Matt. 27:11, 29, 37), declaring that He had purposed to make Himself a king in place of Caesar.

St. Luke adds to this account the definite charge of the rulers that Christ was guilty of "perverting the nation, forbidding to pay tribute unto Caesar, and ambitious to be king" (Luke 23:2); and that when Pilate wished to release Him because there was not sufficient evidence to convict, they fiercely declared that Jesus had stirred up the people all over Galilee and Judea and insisted that He be crucified (Luke 23:5).

St. John records that the rulers accused Jesus of being a "malefactor" and a traitor to the government, and threatened Pilate that if he let Jesus go free they would prefer charges against Pilate himself before Caesar (John 18:30 and 19:12).

St. Mark shows how Pilate resented this threat of the Jewish leaders against himself, insulting them to their faces by deliberately calling Jesus their king (Mark 15:9), and all the Gospel writers tell how Pilate further insulted the Jewish leaders by placing over Christ's dying head on the Cross in three languages the words: "This is the King of the Jews," and refused to change the inscription when the leaders urged him to do so.

Pilate, confident in the power of Roman soldiers, and contemptuous of the dignity and interests of the Jewish priests and nobles, could afford to regard the agitations of the socialistic leader as harmless; but to the Jewish rulers themselves it was a serious matter, for Christ's fearless, truthful preaching was creating a public sentiment of disgust, hatred and rebellion against them because of their economic extortions which proved their religious hypocrisy. So they had to murder him or suffer loss of reputation and graft—and of what consequence was the life of one poor working man compared with their pride and luxury? "Away with Him."

* * *

We have been taught that the Roman government persecuted the early Christians because they worshipped Jesus as God, or as the Son of God. Nothing could be farther from the truth. It was the agelong custom of Rome to grant religious toleration to all her conquered peoples. When Rome conquered a new province she did not try to destroy the gods or change the religion of the conquered, she merely took samples of their gods to the Pantheon at Rome to show that Rome was impartial as to gods and that all the gods were subject to Rome. Even the hated Jew was permitted to worship Jehovah according to the ancient rites in the temple at Jerusalem and even in Jewish synagogues on the very banks of the Tiber in Rome itself. Rome had thirty thousand gods—why should she care for another one, more or less?

No. Rome persecuted the early Christians not because of their theology, but because of their sociology. They went everywhere preaching the practical brotherhood of man, declaring that there is no difference between Jew or Gentile, Scythian, Parthian, bond or free, male or female, but all are one in the Christian religion. They established their communism, wherever possible, all over the Roman empire. They were multiplying rapidly and bade fair to "turn the world upside down," as a petty government official said; and, fearing that the spread of this new and mighty brotherhood movement would overwhelm the Roman empire and force plutocrats to earn their living like honest men, the Roman aristocrats instigated bloody persecutions which destroyed several million Christians within three hundred years. Yet the movement grew more rapidly; and, having failed to kill or even check it by force, the Romans tried bribery, and succeeded in winning the most influential priests and bishops to compromise with Constantine. And when the disciples of the Prince of Peace consented to become soldiers for a bloody Roman tyrant, and when the church gave up its revolutionary demands in behalf of the poor for emoluments, honors and partnerships with Roman tyrants and robbers, the glory of true Christianity died out for more than a thousand years. It came to life in the Reformation, which gave a larger measure of religious and political liberty than the world ever knew before, and is gaining strength and hope again in the modern Socialist movement. Now if men who call themselves Christians will prove it as the early Christians did, the kingdom of God will come peacefully and soon. For Jesus belongs to the working class alone, and they who would be on His side must stand for Socialism, true and steadfast, without regard to the present consequences to themselves. For this faithfulness they shall receive the "crown of life." For disloyalty in vital matter they shall receive everlasting condemnation, shame and contempt.

There is no question as to which side Christ was on, and is on forevermore. **On which side are you?**

BISHOP SPALDING JARS EPISCOPAL CONVENTION AT NEW YORK

PROCLAIMS THE INIQUITY OF CAPITALISM AND DECLARES THE CHURCH MUST LINE UP WITH SOCIALISM

The Address Creates a Big Sensation In the Church Throughout the Nation, and Will Inspire Many Other Episcopal Ministers to Speak Out for Socialism

In an address at the Cathedral of St. John the Divine, before an audience composed largely of financiers, their wives and daughters, Wednesday, Bishop Franklin Spencer Spalding of Utah, a Socialist, demanded the church ally itself with the movement that is making toward industrial democracy.

Otherwise, he said, the church will not perform its duties. Spalding's speech was frankly outspoken in advocacy of Socialism, and his hearers were taken completely by surprise.

The clergyman was presented by Bishop William Lawrence, who, in his opening address, said that it was time for the church to come to the front. He said that the church should not lag behind the reform movements, but should speak the truth and work for justice.

Spalding's ideas on social conditions are well known in the West, but it was evident when he had spoken only for a moment that the majority of his hearers were unaware of his radical beliefs. Their attitude of indifferent attention to the other speakers soon changed. They sat erect in their seats and fairly gasped as the preacher tore away the curtains that screen the knowledge of where and how their wealth is made.

"This convention now on is a capitalistic convention," exclaimed the bishop. "The men who attend it made their money from profit, interest and rent. They care not how they get it as long as they do. Not a particle of feeling have they for the workmen beneath them."

This was the starter. It wakened the ladies with the bobbing feathers and made them rub their eyes. Two or three men in the front row, across the vests of whom heavy gold watch chains were conspicuously displayed, gasped and rubbed their foreheads nervously. Hoping against hope they were that this strange preacher would soon ease up on his talk.

But stronger indictment was to come.

"Where Does It Go?"

"The wealth in this country is created by the laboring classes. Alone the workers are responsible for every great development that is made. Yet they are suffering untold tortures from poverty. They do not get the wealth. Where does it go? Where does it go?" demanded Spalding, bending forward and looking intently at his audience.

The men in the front row squirmed nervously. Throughout the entire structure, which was packed to capacity, evidences of uneasiness were apparent.

(Continued on page 11.)

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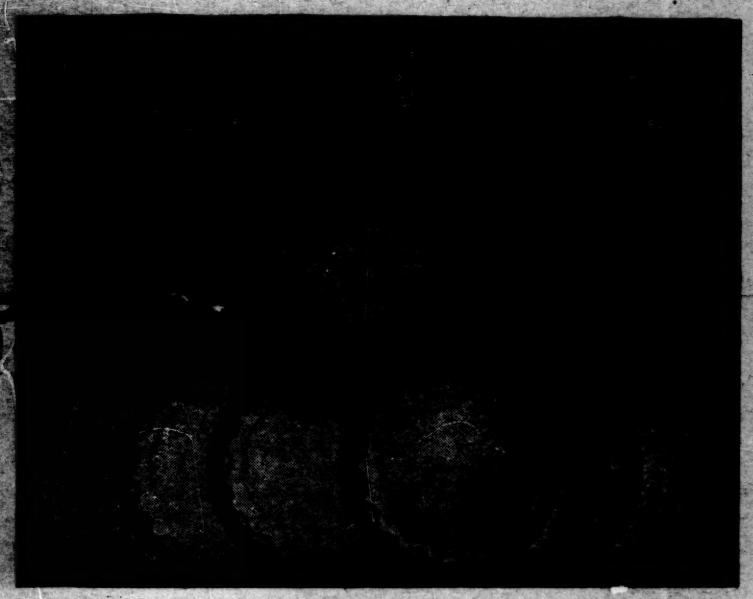

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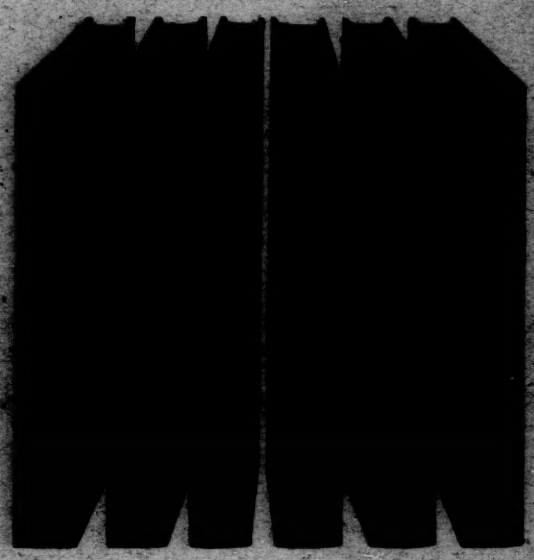

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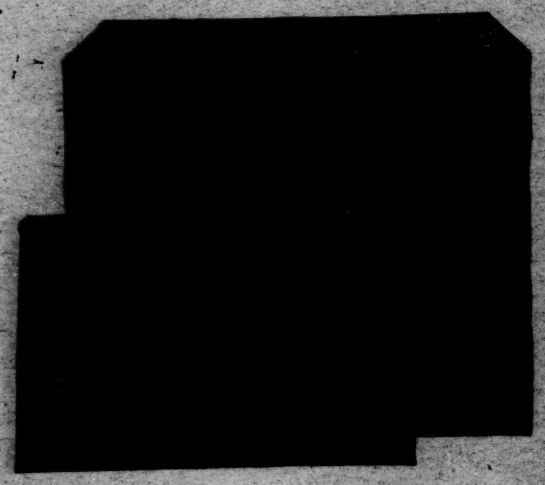

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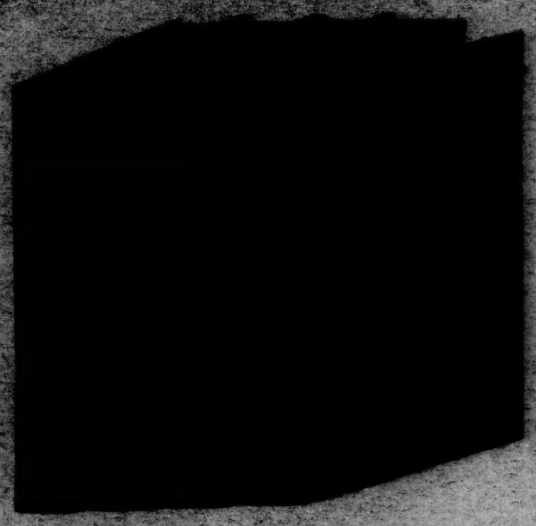

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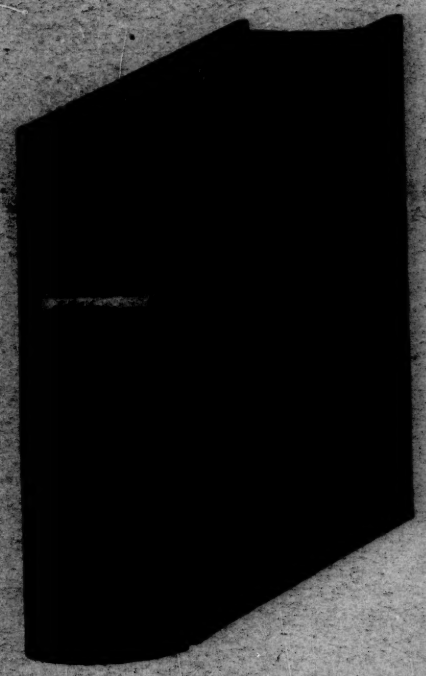

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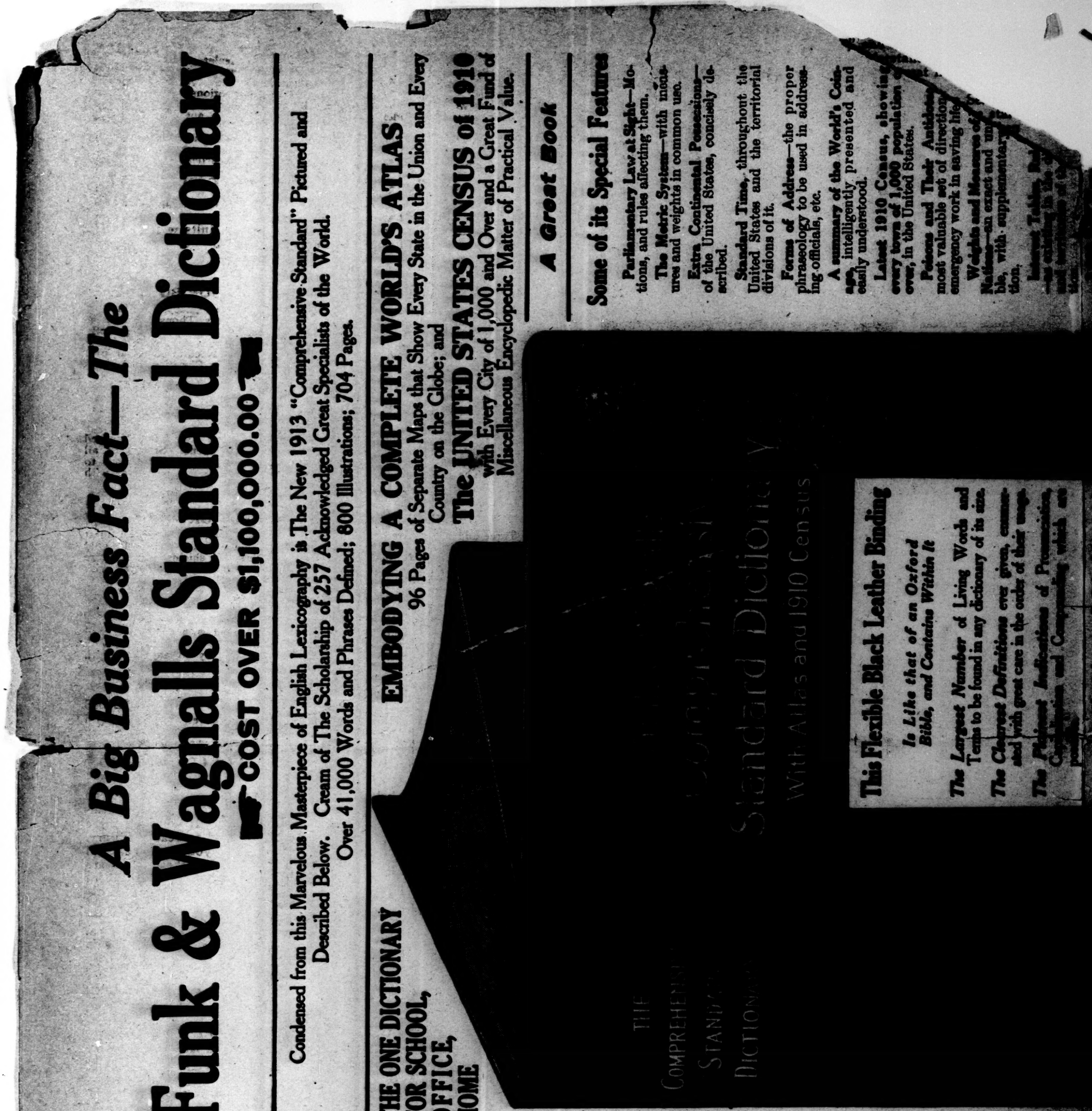
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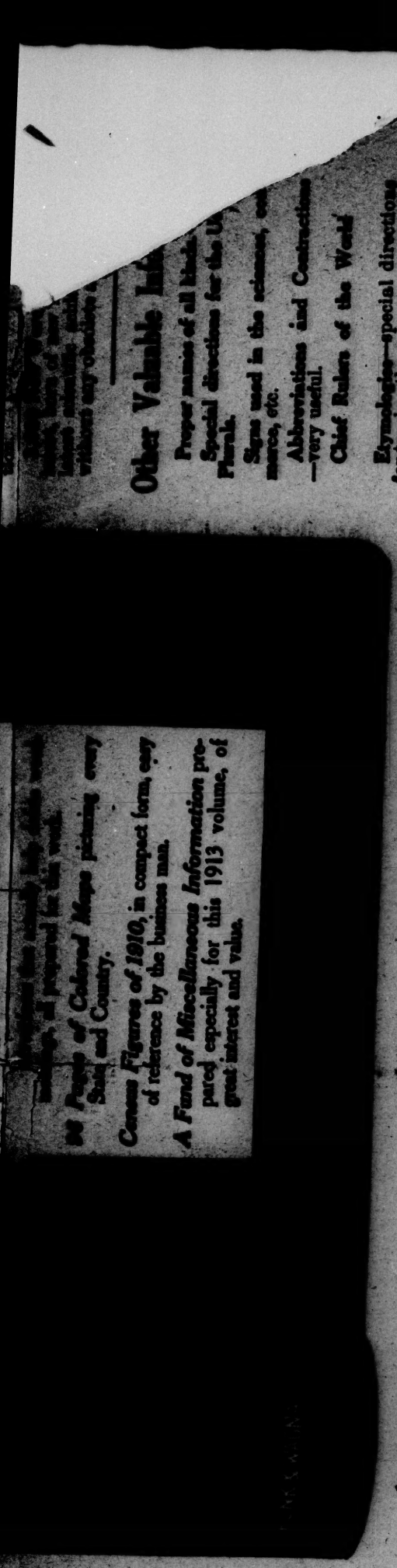
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Moreover, this is the time when every true Socialist renews his vow to do more than ever to hasten the time of Socialism, so that all may really enjoy Christmas, because the Socialist knows that then ALL will be amply provided with earth's bounteous supplies—the great Christmas time.

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Nothing that you can do will more surely hasten the coming of the universal Christmas than to send the inspiring message of this number of the **Christian Socialist** (and others will be equally good) to the pastors and other moral workers in your community.

Make out your list at once.

Let us know this week just what you will do.

HARVEY P. MOYER.

* * *

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An active and energetic mind, if denied liberty, will seek for power; refused the command of itself, it will assert its personality by attempting to control others. . . . The love of power and the love of liberty are in eternal antagonism. Where there is least liberty, the passion for power is the most ardent and unscrupulous. The desire of power over others can only cease to be a depraving agency among mankind, when each of them individually is able to do without it: which can only be where respect for liberty in the personal concerns of each is an established principle.—John Stuart Mill in "The Subjection of Women."

* * *

A writer in "The Public" states that Wisconsin has 10,000,000 acres of land waiting for settlers. It is cut-over timber land with the stumps still in the ground, and it would cost $25 an acre to remove the stumps. The article goes on to say:

"It is estimated that a settler in northern Wisconsin with $1,000 cash could buy 80 acres at $15 an acre, pay $300 down and give a five-year mortgage for $900 at 5 per cent. He would have $700 left to build a barn or shed, buy a few cows or a horse or yoke of oxen, a wagon or sled, tools, food and clothing for his family until he could get returns from the land. At the end of a year he would have to pay $54 interest and $180 on account of the principal of his mortgage; also the taxes on his farm. He might find work for wages outside of his farm which would help him solve his problem."

A man who can save $1,000 out of his wages is not likely to be enamored of the opportunity of taking his family to a log hut in a stump lot in a country where the snow lies on the ground six months in the year. Such are the country advantages that capitalism offers the city worker. The man who can afford to go to such a place does not need to go there, and those who need to go there would starve to death if they did go.

* * *

In contrast to the foregoing "opportunities" New Zealand sells her citizens land and builds houses for them before they settle on it, giving them between thirty and forty years in which to pay off the mortgage, and also loans them money at 5 per cent, reduceable to 4½ for prompt payment, besides taking their produce to market over a publicly owned railroad through a government commission business. New Zealand has loaned $60,000,000 to her citizens, and has had only thirty-three foreclosures out of $2,000 loans. The different states of Australia also loan money to their people.

* * *

The town of Charlottenburg stands out above all German towns as being the richest in public institutions of all descriptions, of which a very important one is the Board of Health. The moneys spent by this department amounted to $1 per head of population in the year 1900, $1.80 in the year 1905, $2.10 in the year 1910.

The total expenditure in 1900 was $200,000, in 1910 it was $680,000, which amount also included the sums necessary for the care of the sick, both in [illegible], consumptives, the health of the school children, disinfection, street cleaning, draining, baths and public lavatories.—U. S. News Letter.

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"Let every loyal worker do his duty now."

PROF. PASSY LOSES POSITION ON ACCOUNT OF SOCIALISM

Promises Article for Christian Socialist

The French Union of Christian Socialists Growing

Bour-la-Reine, Seine, Oct. 8, '13.

Dear Comrade Carr:—

I have just received your letter of Sept. 25, asking me to contribute a leading article to the Christian Socialist next year.

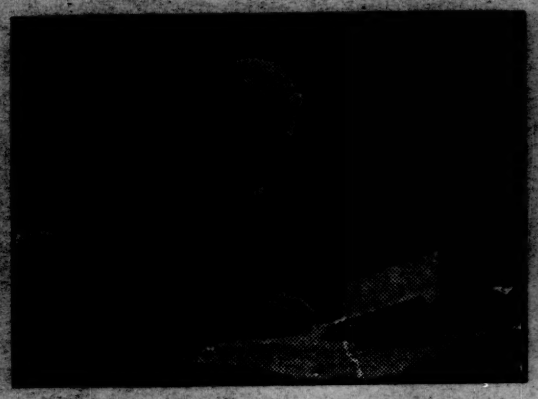
You know the reason—persistent ill-health—that prevents my doing all the work I wish to do in the cause of Socialism. Amongst other things this obliges me to leave undone, it has prevented my writing to you as often as I should like.

Nevertheless, if my state of health continues to improve, as it has been doing, very slowly but steadily, for 18 months, I hope to send you a paper such as you wish, some time this winter.

Meanwhile, I send you a photo, such as you ask for. And since I am writing, I shall just give you a few notes about the progress of the work here in France; you may print any part of this you like.

As you may see by glancing at our monthly paper, L'Espoir du Monde, our little French Union of Christian Socialists is growing steadily, now reaching a membership of 600. The members belong to every variety of denomination, including Roman Catholics and Christian Scientists; the majority I think are Baptists and Presbyterians, with a good sprinkling of Methodists. It would be easy to double and treble our membership could a regular propaganda be carried on; but want of money makes this impossible so far. We have no salaried agent of any kind, and our little paper has a circulation of only 1,200. It is rather galling to be thus cramped, when we feel so clearly that with a few more resources our work would be so very much more successful! But we can't fight Mammon and expect him to favor us.

Such as we are, we have a very decided influence, altogether out of proportion with our small numbers. If we do not convert Christians to Socialism wholesale, we at least succeed in awakening their social conscience in a way that is quite gratifying. And, on the other hand, while this is not primarily our object, we succeed in calming down anti-re[illegible]



distinctive proletarian message, and make the position of Christian Socialists extremely difficult.

But we keep fighting on. You may have heard that I have been deprived of my Professor's post in the University of Paris on account of my violent opposition to the three years' military service bill. Painful though this measure has been to me, it has probably done our cause good by calling attention to the work of the Christian Socialists, and by showing our non-Christian comrades that we can show fight as well as they. Moreover, the lawfulness of the measure is disputed, and the Minister may be obliged to recall it. That would be a fine success!

But I must stop. I remain,

Ever yours fraternally,
Paul Passy.

LETTER FROM INDIA

Wages $10 Per Year in Orient

Gudwal, India.

Dear Comrades:—

Just received the September 1st number of the Christian Socialist. I am with you. Conditions make for Socialism more than writing books or publishing papers can. However, the woes of humanity are being articulated through the press. This is necessary. The pressure of POVERTY here in India is unspeakable. A ten dollar bill secures the services of a strong man for a whole year. How would that do for Wagner's ideal of "The Simple Life?" How much of "the dignity of labor" do our friends suppose to find under these conditions? God help us, but if a very great economic change does not soon come, the prospect is that vast numbers of festering humanity here must simply slough off. You will get an order for Mr. Small's book, a year's sub, and a dollar donation from the treasurer of our society in Boston.

Sincerely yours,
(Rev.) G. J. Huizinga.

Comrade Huizinga is a Baptist missionary in India. If the churches do not soon save the bodies of the people they will have no souls to save.

JEAN JAURÈS SAYS

"I believe it would be wearisome and even fatal to stifle the aspirations of the human conscience. I do not believe at all that the material and social life suffice for man. We want him to be able to rise to a religious conception of life by means of science, reason, and freedom. The hour has come for democracy no longer to mock or outrage the ancient faiths, but to seek whatever they contain that is living and true and can abide in an emancipated and broadened human conscience."

The above from the greatest French Socialist should cause hard thinking among the comrades whose anti-religious bigotry builds the movement does more harm than the anti-socialist bigotry of priests outside.

BISHOP SPALDING [illegible] CONVENTION AT NEW YORK

(Continued from page 5)

"I'll tell you where it goes," went on Bishop Spalding, his form shaking with fervor, "it goes to the owners of the machinery. In this country 74 per cent of the population own but 4 per cent of the wealth. That tells you where it goes.

"In this country there are 2,000,000 children working at various industries. These little ones are slaving because of the poor wages of their parents. What do you know of that?" Again the gentlemen in the front seats squirmed.

Thrift Argument Scored

"'The poor ought to be thrifty,'" exclaimed the clergyman. "How often have I heard that! And yet every lay delegate to this convention receives ten times the wages of one workman. How does that sound to you?

"I am not pleading for a little more than a tenth for the worker. The laboring classes don't want charity. They want justice."

"Capital owns the tools, and the profits are the first consideration," asserted the bishop. "The workers come a poor second. They are a mere side issue.

"If the church is supported by profits the worker knows that it is supported by that which is taken from him.

"No," thundered Spalding, "he is forming his own religion away from the capitalistic religion, even as he is forming his own political party away from the capitalistic parties."

The speaker told how, at the beginning of the year, he did not receive from a Western railroad the pass he was usually presented with each year. He went to the office, he said, and asked the reason for the omission.

"And I was informed," he said, "that the railroad would not give me a pass because the officials did not like an address I made. But I am not angry. I was pleased at them stating so openly their reasons. I thanked them for their frankness, which was unusual.

"We ought to accept the truth which the industrial democracy movement is trying to teach the world. We've got to put out of existence the competitive system. The worker must be rewarded on the basis of what he renders. Every child must have a chance for life."

The speaker's voice grew in power as he neared the end of his speech. He seemed to be pleading with these scions of wealth, yet he seemed also to be conscious of the uselessness of his pleading.

"I hate this system, my friends," he said slowly. "I hate this system which gives to the greedy and takes from the meek. It is unchristian and ungodlike.

"I hate this system and it must be ended," he exclaimed. "The church must awake, and the church must ally herself with the movement for industrial democracy."

Get copies of the Episcopal Special of the Christian Socialist and read Bishop Spalding's great article on Socialism, and others.

BISHOP SPALDING.

"Oh young Lord Lochinvar, he came out of the west,
And in all the wide border his steed was the best."

The Right Reverend Franklin Spencer Spalding, Bishop of the Protestant Episcopal Churches in Utah, who has contributed to the Christian Socialist various vigorous and able articles on Socialism, who promises us another soon, and who fearlessly speaks for Socialism in Utah and elsewhere, has ridden his Hobby Horse—not of the inanimate, harmless, plaything variety so popular with many preachers, but a magnificent, live, spirited, powerful Charger—straight through the sedate, aristocratic Episcopal convention which was being held in St. John's Cathedral, New York, to the great consternation and indignation of the "wealthy and fashionable" delegates and members there.

Oh, it was great to see the brave, up-to-date young ecclesiastical "Lord" out of the virile, progressive West stirring up the "dry bones" in the smug and sleepy East. The New York Call presents the following graphic report of the occasion. (We have omitted references made by the Call to hundreds of delegates leaving the hall during the address, because that has been disputed by clergymen present.)

Puget Sound Methodist Conference Stirred by Discussion of Labor Problem

GREAT EXCITEMENT CAUSED BY REPORT OF REV. OSCAR McGILL SOCIAL EVANGELIST, AND BY ADDRESS OF LABOR LEADER

Rich Layman Objects---Bishop Cooke Protests---Daily Papers Scent Big Sensation

The Labor Question is beginning to shake the churches as the slavery question did in antebellum days. And the Labor Question is being thrust upon the church by Socialist preachers in almost every instance, which is another proof that revolutionary Socialists are the only really live agitators for the emancipation of the working class from its present slavery and poverty.

At the Puget Sound Conference of the Methodist Episcopal Church recently held in Olympia, Washington, the daily papers give large space and sensational headlines to the report of excitement caused in both the ministers' and laymen's sessions of the conference by the discussion of the social question.

Labor Leader and Rich Layman Have a Tilt

The **Morning Olympian** under big headlines says:

"The old and tne new clashed in the laymen's association meeting of the Puget Sound Methodist Conference, when President E. P. Marsh of the state federation of labor, and J. H. Wallace, member of the state industrial insurance commission, spoke to the displeasure of Judge Sol. Smith, a lay delegate from Sou[illegible]Bend. At the close of President Marsh's adu[illegible], in which he set out clearly the opportunity for the church and the labor organization to cooperate for the betterment[illegible] the working classes, Judge Smith aro[illegible] inquired vehemently what was the pur[illegible] of the address, as he had understood that the conference was for the purpose of transaction the business of the church, 'not listening to harangues on union labor.'

"Chairman O. H. McGill, of the social service department, replied that they were discussing the labor problems because the labor movement was primarily a religious movement in which the church had a great opportunity to take part. Judge Smith was not satisfied, declaring that if they were going to continue on such a subject, he wanted to go home and attend to his own personal labor problems on his little farm. Even after the conclusion of Commissioner Wallace's address, Judge Smith refused to allow business to proceed without speaking.

"President Marsh delivered a conservative address on the relationship of the church and laboring men. He said that labor organizations made mistakes. 'The whole pathway of human progress is lined with the results of mistakes. It is frequently charged that we as a laboring class are becoming atheistic and godless, but this is not true. Wherever the church has reached out and delved into the actual problems that confront the working man, the working man has responded. Jesus said, 'If I be lifted up, I will draw all men unto me.'"

"In mentioning the strife between capital and labor, President Marsh said, 'It was corrupt business that led Him up into a high mountain and offered Him all the kingdoms of the earth.'

"Commissioner Wallace in the course of his address, declared that the church had failed to keep up with the real, religious movement that was manifesting itself in the organization of labor. Speaking in high praise of the church and of Bishop Cooke personally, Commissioner Wallace referred to a number of tenets drawn up by the bishops of the Methodist church as their platform of church life.

"'Those are fine,' said Mr. Wallace, 'but don't you know that the beginnings of labor organization had those same principles and more in their creed more than fifty years before? The church is not in the vanguard of this betterment movement. It is trailing behind. If the 6,000,000 church members in America were at one on the liquor question, there would be no liquor question. If they were at one on the social question, there would be no social question. But right here let me make it clear that I do not refer to the ministers. I refer to the church as a whole, of which I am a part and you are a part.'"

Rev. Oscar McGill Heads Social Service Work of Conference

The Olympian Daily Recorder says:

"The Social Service Movement in the Methodist Episcopal church for this section is represented by Rev. Oscar McGill, with headquarters in Seattle. Rev. McGill is now in Olympia attending the Puget Sound Conference and his committee on social service is one of the strongest now working. Rev. Mr. McGill, working under the Home Missionary society of the church, visits and preaches in the logging, mining and construction camps, the labor unions and councils and in the churches, popularizing the 'Social Creed of the Churches,' thus letting the churchless sections know what the church is really attempting to do in solving the vexing social problems of the day.

"Rev. Mr. McGill reports that his reception in organized and unorganized labor circles is all that could be hoped for. He sees in the struggles of labor for better individual, home and social conditions, a fundamentally religious effort and believes that the legislative and social victories of labor simply anticipate and relieve the church of responsibility that otherwise she would find to be her own, and leave the church free for other work.

"The Social Creed in a hymnal form, is now being published by Rev. Mr. McGill, to be used by the church congregations on special occasions, thus relieving the pastors of publishing them at a larger expense.

McGill's Report a Bomb in Conference

The **Recorder** with flaring headlines reports the stormy reception of Rev. Oscar McGill's address to the conference on Social Service Work as follows:

"The liveliest session of the Methodist conference was precipitated this morning by the report of Rev. O. H. McGill, industrial evangelist and head of the social service work of the church in which he made reference to 'suspicions that rich employers expect the church to aid them in keeping down their employes,' and adding, 'in view of all the facts, it does not seem that these suspicions are groundless.' This feature of the report immediately aroused a storm in the convention.

"The resentment of Bishop R. J. Cooke, presiding, was apparent, and he had Mr. McGill read the paragraph four different times, in order that the attending ministers might get its full import. The ministers were up in arms and rather heated remarks followed. Objections to the report were made and Rev. J. P. Marlatt, superintendent of the Seattle district, moved that it be laid on the table. Other members made objection that this action would be misunderstood by the laboring class and Rev. C. A. Bowen came to the relief of the situation by moving to refer the report to a special committee. This action was taken with Rev. Dr. Bowen, Rev. A. Leonard and Dr. McGill himself, named as the committee.

McGill Defends Report

"Dr. McGill defended his statement saying that he had not meant that the pastors were in alliance with rich employers or even that the employers expected aid from the ministry; he said he meant that the employes had that suspicion.

"'I know of a case where a rich employer, a millionaire, beat and jumped on an employe that dared to express his opinions,' said Dr. McGill. 'When 72 men walked out he blamed the Y. M. C. A. for permitting them. The fact that there are rich employers that are outwardly religious arouses the suspicions of the workers.'

"The ground on which the report was finally turned over to the special committee was that it had been given out to some of the labor press for publication. The conference voted to give out no more reports for publication until they had been accepted by the assemblage.

Bishop Discusses Subject

"Bishop Cooke said it was 'inconceivable' that there should be any such alliance between the church and rich employers referred to.

"'It would be unfortunate for any conference to accept as a fact any such thing, either as a conscious or unconscious truth. The church can never uphold the chicanery of Godless men who oppress their fellow men. I say to you ministers, and I want you to bear it in mind, if a man oppresses his fellow man, even though he be as rich as Rockefeller and Carnegie combined, he should be expelled from the church. Wesley said, "Beware of rich men." The church is not for rich men, not for poor men, or black men or white men; it is for man. But I also charge you not to lose your heads; don't forget it's no crime to be rich.'

Report Referred

"The Rev. F. S. Uierson, of Seattle, jumped to his feet.

"'I don't want this conference to adopt any report that impeaches my character as a minister; that hints that rich people have influenced me.'

"The Rev. Mr. Marlatt then moved that the report be laid on the table and not accepted. Others asked that Dr. McGill be allowed to withdraw it.

"'Any action to lay this report on the table would be misunderstood by the laboring men,' said Rev. N. M. Temple. 'They would think that because we plead for them, it was not accepted.'

...n't know of a more serious charge,' he ... 'If true it must be eradicated. I don't know that it is true.'

"'Don't you know that the laboring man suspects that there is an alliance between the church and the employer, and the employer expects the church to help him?' asked McGill.

"'No, I don't know that they expect it,' returned the bishop.

"'I didn't say they expected it. I said that the laboring man thought they expected it,' said McGill."

The Text of McGill's Report Which So Excited the Conference.

A comparison of the social creed of the churches with various labor brotherhood platforms and legislative programs reveals an affinity of purpose at once striking and suggestive.

With its demands for better living conditions and its propaganda for unity, equality and fraternity among men, Organized Labor is a very John the Baptist, preparing the way for any larger ethical, moral and spiritual teaching which it may be the church's privilege to impart. It is well that a new and better understanding of the community of interest between the Christian Church and this great democratic labor movement is beginning to obtain. It is inconceivable that the mutual lack of confidence and co-op... on which has characterized our relations ...ould continue.

Church and Labor, with their democratic origin and missionary sympathies in common, and with a mutual purpose to "seek judgment and relieve the oppressed," to "visit the fatherless and widows in their affliction," to "witness against false swearers and those that defraud the hireling in his wages and turn aside the stranger in his right," to "cause judgment to flow like water and righteousness like a mighty stream;" in short, to establish the Kingdom of Heaven on earth on a basis of co-operation and real brotherhood, certainly here is enough in community to warrant the frankest interchange of thought and fellowship and effort, and to fully justify our conference appointment to the wheat field of industry.

Logging and construction camps offer peculiar difficulties to the industrial preacher. It is quite the common thing for a camp operator or mill owner to offer to contribute liberally to the support of a regular preaching appointment in the neighborhood of his camp. This, combined with the encouragement of a scattering settlement and a convenient school house for a meeting place, would seem to offer a hopeful beginning for a work among the timber workers. It must be taken into account, however, that a half century of brutalizing influence has developed a spirit and attitude upon these men which has rendered them all but impervious to the appeal of organized Christianity.

I desire to mention three reasons why the ordinary religious method and appeal fail to reach the average bunk house occupant in a timber or construction camp.

Class Antagonism Increasing

First, the ever-widening breach between the employing and the laboring ... not as individuals but as classes. Th... riety of this antagonism is not bef... us to discuss, but if any of you should doubt its existence, let him note the severity with which freedom of expression is denied these men in grievance, or listen to the rumblings of discontent which, having been suppressed in God's great out-of-doors, seeks an escapement in our city streets. Reprisals on both sides are common. Curtailment of privileges and summary discharge, on the part of the management, are met by the men with an ill-concealed anger, often expressing itself in strikes, direct action and sabotage.

With these conditions much more common than generally supposed, it is not difficult to see that the almost universal friendliness to the church on the part of the large employers of labor, tends very naturally to associate the church in the suspicion attaching to the employing class. Nor can we honestly claim that ... [illegible] ... opinions are groundless.

It is generally accepted fact that, consciously, or unconsciously, a substantial return is expected by those employers from the minister or church on such favors extended, and any minister seeking the whole spiritual welfare of men working in conditions which are repugnant to the spirit of Christianity, will generally have little difficulty in finding it out. That many of the industrial kings of today do count upon using the established ministry to their personal ends, even as Ahab exploited his four hundred prophets, in sustaining a social program acceptable to themselves, there is ample room for believing.

As an illustration upon this point, I cite the action taken by the large iron and machinery works in Seattle, where special noon-day meetings had been held for the men during many years. Recently a prominent minister, in one of these meetings, upon the question being raised as to the right of the men to organize, declared himself favorable to such right. Immediately the privilege of holding these meeting was revoked, not only in this but in other non-union shops, involving the opportunity of 1,500 men to attend these gospel meetings.

The spokesman for the Ballard shingle mill owners declared with much earnestness to a committee of ministers who had called to get his version of a strike situation, that it was "up to the churches to help us put these labor unions out of business and drive the agitators out of the country."

I quote here also an excerpt from a letter written by the manager of an eighteen million dollar corporation, in which he rebukes the local ... C. A. secretary for failing to perform the duties of a spy and strike-breaker and illustrating what may be expected and is expected from any subsidized institution, religious or otherwise.

"I have been much dissatisfied," the letter reads, "with the Y. M. C. A. every since seventy-four men walked out of Camp No. 1, on the fifth day of June. This is the most men that have walked out of any other camp in the country. In our Camp No. 2, where there is no Y. M. C. A., not a man went out. If the secretary had had the company's interests at heart and been on to his job, he would have been close enough to the men to have prevented this walkout or notified us of the existence of I. W. W. organizers. When the secretaries are at the camp and think they must simply toady to the men and let the company go to hell, does not appeal to me, and I have about come to the decision that we cannot make this thing satisfactory to the company the way it is running. Of course, if the company was not paying any of the bills, it would be none of our business, but ... a business proposition with us to see ... get value received for the money we spend."

There you have it in a nutshell.

Now these and like experiences convince me that an evangelist, to reach these men, must be free from entangling alliances and independent as to support.

Sex Starvation

In the second place, it is common knowledge that a very small feminine contingent in the room will render uncomfortable or frighten away a whole company of bunkhouse men. Nor is this strange, for the crime which our commercialized society has been committing against the institution of marriage and the home, in this great unmarried country, is now being expiated by these men, who, in turn, are charging it back to society with heavy interest.

My brothers, I bid you consider these men and their abnormal lives to whom this mission directs us. Separated from the civilizing and refining influences of home and womankind, they are an army of stragglers, living in filthy bunkhouses, while on the job, and in cheap men's lodging houses in the city, where every incentive is to eliminate gentleness and courtesy and even decency itself. Outlawed by respectable society without prospect of marriage or hope of posterity, homeless and friendless, they cry out in despair, "No man cares for my soul." Only earning power and wages are considered worth while. Exploited, sold and resold with every changing job, disfranchised, propertyless and without standing in court, it is too great a strain upon weak humanity to expect a bu... ment under wh... out a country, or ... to which they are ...

Workers Thin...ng

In the third place these men have ... a subject matter of thought and convers... with whi... our average complacent society ... becoming ...more and more unfamiliar and un... sympathetic. That they are ignorant is an entirely unwarranted assumption, for as some compensation for society's exile, many of them have taken to philosophical and historical literature with surprising results. They are thinking men and, Great Spectres! they are thinking in unison. And strangest of all, their trend of inquiry and habit of thought is directed along religious lines; questions of right and wrong, of justice, of brotherhood, of faith and unfaith, of love and lovelessness. Any seeker or author addressing them and striking these broad lines generally or specifically, is at once assured of a spontaneous and enthusiastic response. It should be remembered that many of these men are of foreign tongue with their knowledge of organized religion restricted to that of the formal state church idea of Europe, and that democratic Christianity is the very goal of many of their ambitions. "Come over and help us," is the Macedonian cry of their very helplessness.

"I am convinced that there is no more legitimate field for our Home Missionary Society than to this army of unreached men, who compose a great undigested and unassimilated mass, as it were, in the bowels of our body politic, constituting menace to society and an open challenge to the church. The Greek in art, literature and history occupies a most popular place, but brought down through the centuries and across the ocean to a dirty construction camp, and his charm strangely evaporates. The Christianization of Italy and Bulgaria strongly appeal to us from a missionary viewpoint, but as our own coal diggers and common laborers, we suddenly lose interest in their welfare.

Greatest Issue

Brethren, the great issue of the hour compels itself upon the church. Let us not deceive ourselves; these rumblings do not confine themselves to a few agitators whose deportation or execution would restore peace and confidence, but are the groans and curses of an outraged and long-suffering humanity in whose relief and restoration the church finds its only excuse for an existence. Giant evils openly stalk in our midst, destroying the happiness and lives of God's people, and, as Israel could not prosper with the enemy in the land, no more may we hope to advance until the fundamental social wrongs which stand squarely in the way of an era of righteousness are removed.

Sinning by Syndicate

Sinning by syndicate and wrong in the impersonal are tending to well nigh save this generation from a personal responsibility for its ev... ut the man of vision, piercing the subte... points to the sore spot of a wicked social order and directs a vigorous application of the social gospel. "A stirrer up of the people" was the unrefuted charge against the Son of the Carpenter, from which charge we as his followers have, unfortunately, all too successfully cleared ourselves. Let us disillusion the world of the popular notion of a flaccid, uncertain and eviscerated gospel, and if there be a conspiracy in society against any dispossessed and unprivileged class, let us find it and fight it to the death. Once again let us hear the prophet say, "Thou art the man," or Jesus thunder, "Ye Scribes and Pharisees, hypocrites." Let us see John the Baptist, at the peril of his head, facing a covetous Herod with "It is not lawful," or Felix trembling ... Paul preaches of Righteousness, Tempera... and Judgment. Let the church of God undertake to directly connect up the tremendous tidal power of a gospel of holiness with the everyday needs of broad humanity, and the common people, who heard him gladly, will flock to spiritual leadership as sheep that have been shorn to the shelter of a mighty rock.

...se says:

...Conference, which ...apia last Monday, ... delivered a report that ... profound sensation. Many of the ...ing ministers felt called upon to resent language used, claiming to see therein a ...gestion that there was some alliance be...ween their church and large employers of ...abor. On the other hand, there was a respectable number of the ministers who were anxious that the report have the widest publicity, to the end that the church be wholly cleared of even a taint indicating its approval of the merciless exploitation of labor on the part of some employers."

The Timber Worker then proceeds to print the greater part of Mr. McGill's report which we present above.

Editorial Comment

The Editor of the Christian Socialist feels impelled to express the opinion that Comrade Rev. McGill made a mistake in qualifying his original statement or implication that there is a deliberate, or tacit and well understood alliance between some capitalists and some preachers. Any one who reads the reports of the preachers' addresses upon labor questions with open eyes, or hears them with open ears, knows that some of them are intended to cater to capitalists against the workers. And every student of history knows that, except in times of general awakening begun and made mighty first by other people, the priests and ministers have (ignorant of or false to the teachings of Moses and Jesus) been the bulwark of the exploiters and tyrants. It is so with many today —and they are howling now because they are being smoked out by social agitators once more to perform their long neglected duty.

And if Bishop Cooke does not know that such an "alliance between business men and preachers," as he professes to abhor, exists, he is too ignorant of present conditions to be a leader in the Church of Christ. He should wake up, rub his eyes wide open, observe what is going on, and study the social question until he is able to speak concerning it as a grown man wise with reference to his surroundings and not as an innocent, ignorant, helpless baby.

The social question looms too vast and mighty and terrible before humanity and the church to justify such a foolish display of "injured innocence" on the part of men set up for leaders in the Kingdom of God on earth. They should be Soldiers of the Cross, not weaklings. And unless such men wake up they will "be cast as rubbish on the void" and wiser, truer, braver men will be put forward by the Lord God and by His People to speak the words and do the work that they are incapable of or afraid to speak and do.

More power to the voice of Rev. Mr. McGill, and more grace and courage to his heart. He is doing a noble, heroic, much needed and successful work, and other preachers should all "hold up his hands." For cowards and sycophants are not wanted in the Army of the Lord in these great, thrilling, fateful times.

AN OVERPLUS OF LAWYERS

Seventy per cent of the 16,000 lawyers in Greater New York live on the verge of starvation, with an income of not more than $3.00 a week. "The trouble is overcrowding," according to Benno Lewinson, chairman of the membership committee of the New York County Lawyers' Association.

"If there were only 6,000 instead of 16,000 their chances of success would be very fair—almost good." He urges young men not to aspire to the bar. To the question "What, then, would you advise brainy, ambitious young men to do?" he answers: "I consider that the best opportunity, from a financial standpoint, that a young man of to-day has, is scientific farming. If he would educate himself for that, he could make himself and his family comfortable, and it would not take him so very long to do it."—The Living Church, Milwaukee.

Other Prizes May Interest You More than the Bible or the Dictionary. Read the List Carefully Through and Select the One you Want Most. Then Make Haste to get the Subs Necessary to obtain the Premium. Send for Sub Cards Now and Get the Premium. You Can Sell the Cards Afterward.

The Great War Cloud Syn...

An Adventure of Maxwell Vrisman, Adjuster of Complications of State

By STUART B. STONE

The Third Assistant Secretary of State looked up from the morning paper over which he had been frowning.

"Well?" he demanded rather contemptuously of the little, keen-eyed, square-jawed, dandyish man who stood upon the other side of the big desk.

"I am Maxwell Vrisman," the intruder answered quietly. "I was told you were ready to receive me."

"Oh," said the assistant secretary, ceasing to frown. He stretched out The Morning Mercury upon the desk. "You've seen this, of course?" He indicated the heavy black headlines:

"JAPANESE CAPITALIST DISAPPEARS—ITASHA KOZIMA, FINANCIER, STATESMAN AND REPUTED KINSMAN OF THE MIKADO, VANISHES MYSTERIOUSLY AT HENLEY, MICHIGAN!"

Vrisman nodded.

"Of course, you realize the federal government must turn this affair inside out," the assistant secretary continued. "The old, familiar plea of its being purely an internal affair of the state of Michigan, with which Washington is powerless to interfere, will not satisfy the Tokyo authorities. Coming upon top of the Santa Barbara anti-Asiatic riots, the affront to the visiting members of the Diet at Seattle and the long series of persecutions of Japanese subjects in America, it looks like a case of satisfaction or fight. Italy is smarting over the mistreatment lately accorded her subjects in this country. The Kaiser and the South American alliance are getting closer to an understanding every day. The Russian bear is growling over the Bering fisheries incident. The United States isn't prepared to fight the world and Congress is arousing to the fact. Since the first intimation of this matter in the noon extras yesterday a dozen bills appropriating huge sums for the purchase of arms and armament have been introduced into each house. Even the grave, conservative Kane is endeavoring to spend twenty million dollars for the new Pearson submarines. In the House, Willoughby is wanting to buy airships, Dreadnoughts, bullet-proof coats, smokeless powder, 14-inch guns—anything—everything —when it is too late."

"Has the State Department received any representations from the Japanese government?" asked Vrisman.

"Not a word. We are expecting an ultimatum at any moment."

"What do you know of Kozima?" continued Maxwell Vrisman.

"Nothing. The truth is, I haven't a bit of inside information to give you. I don't know whether this is an abduction for ransom, a murder and robbery, or just the final anti-Japanese outrage. There's only one thing. Kozima must be found—or if worse has been done, his undoers must be punished. I understand you are not regularly connected with the Secret Service Bureau, but are available in cases which, because of their peculiar national or international scope, may interest you. I am told they call you the Adjuster of Complications of State. I hope you will be interested in the affair of Mr. Kozima."

"At least it promises interest," answered Maxwell Vrisman. "I'll do my best. Good morning, Mr. Reynolds."

Purchasing a morning newspaper, Vrisman boarded a trolley car for the fashionable section of the Northwest Quarter in which the Japanese embassy is located. Sinking into a corner of the car, the agent became engrossed in the telegraphic account of the disappearance of the distinguished oriental. So intense was his absorption that persons entering the car tripped constantly over his crossed feet without diverting his attention and, although normally a pattern of politeness, he allowed two pretty young women to stand directly in front of him while the car traveled a distance of ten blocks.

The story occupied the first column, first page of honor. Itasha Kozima was a capitalist and statesman interested especially in the development of the mineral resources of the island empire. It was understood that he was remotely connected by bonds of blood with the family of the Mikado. Mr. Kozima had come to America for the purpose of making investments and acquainting himself with the methods of the American steel and iron industry. After a brief stay in New York, where he had conferred with a number of steel magnates, Mr. Kozima had proceeded to the ore-shipping town of Henley on the upper peninsula of Michigan.

He had arrived at Henley on the 12:10 C. T. & L. train and at once had taken a suite at the Hotel Imperial. Early in the afternoon, accompanied by his native secretary, the visiting financier had driven into the rough mining country just west of Henley. When about a mile out of the town, the American driver had been sent to a farmhouse for water. Returning, he met the secretary, Kaida Shinto, fleeing from the direction of the carriage, with a breathless, broken-English story of attack by an overwhelming party of ruffians who cried out against the Japanese. Procuring assistance, the party returned to the scene of the assault. The carriage showed signs of a severe struggle. A notice in red ink, "America for Americans!" was pinned to the dashboard. The horse, still in harness, was grazing peacefully by the side of the road. The highway had been greatly trampled, but the trail of many feet was lost utterly at the edge of the thick forest. A thorough search had been made, but the country was wild and rugged with many abandoned mine-workings, forming ideal hiding places, and nothing was developed. Shinto, the secretary, and Vincent, the driver, had been arrested, put through the "third degree" and released as being manifestly innocent. It was the third outrage directed against Japanese subjects at the mining town within the past two months. In the editorial columns of the paper the general unpreparedness of the United States for a possible conflict with a coalition of the powers was vigorously discussed.

Vrisman looked up from the sensational account to find himself many blocks past his destination. Hurriedly alighting, he boarded a return car and within five minutes was seated in the reception room of the Japanese embassy.

Mr. Ozama, the secretary of the embassy, speaking through the medium of the interpreter, was greatly surprised to be interrupted by Vrisman in rather passable Japanese.

"Languages form my pet hobby," the agent explained. "And I have spent much time in the Far East."

In response to Vrisman's request for information concerning Mr. Kozima, the secretary stated that the capitalist had not communicated with the embassy since coming to America, nor was he known personally to any of the attaches. The Kozima family was very prominent politically, financially and socially in the island of Shikoku and was said to be distantly related to the Mikado. Probably he was of that branch. No, the ambassador had taken no steps toward the investigation of the outrage. Of course measures would be taken at the proper time. And then the secretary smiled the inscrutable smile of the East and was polite—and silent.

Vrisman, passing out, boarded a car for the Congressional Library. At the Public ...

...ct of Bishop R. J. C...
...arent, and he had Mr. ...

...With the wrath of the German War Lord ...mbering against the Monroe Doctrine—...the South American alliance, new-formed, ...rgeant, chafing to be rid of the very prin...ple that has heretofore protected it—with ...Italy and Japan worked into frenzy over the ...expected affronts to their subjects within our ...borders—with the mailed fist of the world ...raised against us, it is no time to cry retrench...ment. Nay, it is the hour for another Pinck...ney with his retort of millions for defense. . . ."

Vrisman departed amid the resounding ap...plause of the crowded galleries. In the news...paper reading room of the great library, he se...cured a file of the New York Scimitar and ...turned back to the accounts of the previous ...outrages upon Japanese subjects at Henley. ...On February 22nd the city educational board ...had voted to debar Asiatics from attendance ...at the public schools, and the announcement ...had been celebrated by the breaking of Asiatic ...heads and shop-windows. As the correspond...ent had put it, "the affair was only another ...manifestation of that intense race enmity grad...ually bringing two naturally antagonistic peo...ples to brink of war." On April 3rd the Japa...nese laborers in the Mishikonning mines had ...been driven from the workings by their Amer...ican co-laborers.

"This correspondent has a dramatic style, ...but he's a trifle monotonous," commented Max...well Vrisman, as he read in the second dis...patch that the affair was "another manifesta...tion of the extreme race hatred existing be...tween the American and Japanese peoples."

Glancing down the page, his eyes encounter...ed the story of an anti-Italian riot at Deve...reux, Louisiana. The concluding line was: ...The riot is regarded as another manifestation ...of the increasing enmity toward the Italians ...in the South."

Vrisman laid down his kid gloves and began ...a systematic search of the entire file. In a ...little, red memorandum book he made dainty ...notes of a long string of race riots, race boy...cotts and anti-foreign demonstrations.

"It looks like the whole country has gone in ...for 'manifestations' of late," he muttered, as ...later he slipped the book in his pocket. An hour ...Henley, Vrisman aboard a through train bound for ...the Mayersheimer...Michigan, the new iron-ore town of ...

He found the...er Steel & Iron Corporation. ...seats and press p...town filled with correspond...of the Hotel Imperial...tographers. In the lobby ...ty keen, young chaps, there were at least twen...ty-five notes, dispatch...posing for news, com...town was still a-buzz over...g telegrams. The ...and there a shattered window...the event. Here ...sign spoke of the Henley viewpoint or a draggling ...slant-eyed oriental. The Japanese...int toward the ...base residents of the community wise and Chi...cognizance of this viewpoint and leaving rap...idly.

Vrisman went carefully over the trail of ...the vanished Kozima, achieving little in the way ...of tangible results. At the station and at the ...hotel, Mr. Kozima had appeared merely as the ...typical, reserved Japanese gentleman of the ...highest class. He had been observed to speak ...with Shinto, the native secretary, but it was ...the latter who had attended to all matters of ...transportation and accommodations. Vincent, ...the carriage driver, furnished little informa...tion.

"That 'ere secretary fellow asked me to ...bring water from the house across the holler. ...Comin' back, I meets this here Shinto beatin' ...across the field with his clothes torn and ...muddied and his slanty eyes big as a teapot. ...There was the hoofprints of the gang and that ...ink card on the dashboard and old Peter ...eatin' grass by the roadside. And that was all, ...sir." Mr. Vincent was evidently frightened ...and truthful. Kaida Shinto had returned to ...New York.

Vrisman returned from the Mishikonning ...mines to the hotel, where he began to frater...nize with the small army of special correspond...ents. The little, impeccable agent, whose ...manner, [illegible] a trifle reserved, could ...[illegible] remarkably agreeable when he ...[illegible] within a short time he was in pos...session of the...ent theories of most of the cor...respondents, and had even been allowed to see ...portions of their copy. "Dickey" Lannard, a ...happy-go-lucky free lance, was especially com...municative.

"It means war, war, war," Lannard predict...ed. "There'll be a Japanese ultimatum pretty ...soon. Breaking waiters' heads and barring ...schoolhouse doors might pass—stealing or kill...ing a real millionaire won't. But let 'em fight ...—let the yellow devils come on. They'll think ...to catch us napping. Pshaw! Did you ever ...see the crisis that American brains and Ameri...can invention couldn't cope with? Some wiz...ard of an Edison will come out of his labora...tory with an announcement to revolutionize ...modern warfare. Look at this Ferris-Schroe...der gun, which shoots thirty times without re...loading. Look at the Pearson submarine—...thirty-five knots an hour under water."

He allowed Vrisman to read portions of his ...copy. It was in rather "fine" style for news...paper English and sensational in nature. He ...summarized the day's developments with this ...sentence: "The impression remains that the ...Kozima affair is merely another manifestation ...of the enmity toward the Japanese race so in...creasingly prevalent in the United States." ...Another of his stories ran:

"Minor outrages continue to be directed ...against the Japanese. Small traders and laun...drymen are set upon daily. A mass-meeting ...of Henley citizens held in the town hall passed ...the most radical anti-Japanese resolutions. The ...anti-Asiatic movement has spread to the entire ...upper peninsula and it is openly declared that ...no orientals will be allowed to settle within ...its limits."

"But these are necessarily exaggerations," ...complained Vrisman. "I have heard nothing ...of all this. None of the other fellows have ...anything of the kind."

Lannard laughed. "You don't know that it ...didn't happen? You won't say it isn't good ...stuff, will you? You won't say it couldn't ...happen?"

"I'll say it's good trouble-making stuff," re...torted Vrisman.

Immediately upon his return to Washing...ton, the agent had recourse to the little, red ...memorandum book in which he had made his ...notes from the Congressional Library newspa...per file. Telegrams were sent to the authori...ties at each of the places indicated as the seat ...of the anti-foreign riots, asking for full tele...graphic details of the occurrences. Within ...thirty minutes results were achieved. Mes...sages directed to Cameron, South Dakota, ...Massilon, Montana, Fourcreek, Idaho and An...gel City, Nevada, were returned by the West...ern Union office marked, "No such office in ...state." Within two hours definite replies were ...received. Babylonville, Wisconsin, answered: ..."No truth in report of anti-Chinese riots here." ...San Lusitas, Arizona, telegraphed: "Story of ...Japanese disturbances mainly a gross exagger...ation." Placer City, Utah, Paradox, Minneso...ta, and Tennebrooke, Washington, responded ...that, while there was some basis for the re...ports of demonstrations against Italian labor...ers, the affairs had been somewhat magnified. ...The authorities at Boulder, California, Virgin ...City, Oregon, and Syastima, Wyoming, fully ...confirmed the stories of anti-Asiatic demon...strations at those places.

Vrisman sent out for the evening papers. ...The Clarion, ... News, Press were bold and black ...with alarms. ... The looked-for Japanese ultima...tum had been de...livered. Itasha Kozima must ...be found, dead or a...live, and his assailants pun...ished, or—well, Japa... was rushing work on a ...dozen 28,000-ton Dread...noughts. There were ...strong intimations of a c...oming German-Japa...nese-Italian-Latin American... coalition against ...the United States. A column ... was devoted to ...anti-American utterances from ... the Tokyo ...Asahi, the Deutsche Revue, The... Prensa of ...Buenos Aires. Congress had awa...kened to ...the situation. Resolutions demanding... a vig...orous investigation of the Kozima inci...dent, ...resolutions hurling defiance at the Mika...do, ...resolutions requesting information as to the ...state of relations existing between the Depart...ment of State and the foreign offices of the ...

various pow... ...number of these ... by the number of ... vast sums for the pu... leviathan battleships, o... Pearson submarines, of the ... Schroeder rifles, of monoplanes, ... dirigible balloons. Prominently displ... a dispatch from Henley, Michigan:

"With no new developments in the Ko... affair and with the correspondents rapidly d... serting the town, it becomes more clearly ev... dent that the whole matter is another extr... manifestation of the spirit of race-hat... against the Japanese. Whether Itasha Ko... ever will be found, must be left to conjectu... Minor outrages continue to be directed aga... the Japanese. Small traders and laundry... are set upon daily," etc., etc.

Vrisman hurried down to the Clarion offi... There he asked to see the managing editor.

"Is Richard Lannard, who has been at He... ley, Michigan, for the past few days, your co... respondent?" he asked.

The managing editor, frowning over a gal... of scribbling, shook his head.

"Where did this originate?" Vrisman fo... lowed up, indicating the paragraph mark... "Special to The Evening Clarion."

The managing editor took up the sheet a... frowned over it. "That is from the Cosmo... dated Press people," he explained. "If I am... not mistaken, it is from their mail service sup... plementing their regular telegraphic daily re... ports." At Vrisman's request the office boy ... was sent for specimens of the mail reports.

"Here are some of their latest bulletins," ... explained the Clarion man. "We use their ... service in addition to the regular Associated ... Press reports and the special service of The ... New York Intelligencer. It is an extremely ... cheap, recently organized service. In fact, its ... cheapness is about the only feature that in... duced us to subscribe for it, as the reports are ... a trifle sensational for our purposes and poli... cies."

Vrisman examined the proffered "advance ... news" sheets. A considerable portion was de... voted to foreign "cablegrams." A Berlin dis... patch contained anonymous anti-American ut... terance of the Kaiser. There were Tokyo spe... cials telling of rush work in the Kobe ship... yards. Items from the northwestern states ... told of fresh outbreaks against Italian and Jap... anese subjects. Other paragraphs explained ... the working of the wonderful, new Pearson ... submarines and the powerful Ferris-Schroeder ... magazine rifles, and there was an interview with ... Congressman ... ughby demanding more ... and bigger battleships for the American navy. ... At the bottom of the sheet was a list of recent ... gifts by Nathan L. Mayersheimer, the steel ... king, to Oneida University, to the Associated ... Charities fund, for bacteriological research and ... for other meritorious purposes.

"I want to know about Richard Lannard," ... said Vrisman. "Perhaps some of the members ... of your staff can tell me."

Watkins, the police reporter, could tell. Lan... nard was a journalistic free lance of brilliant, ... but erratic attainments. For some years he ... had worked on the great Holton string of yel... low journals, and for a year he had been ... employed as press agent for the vast Mayer... heimer steel, oil and iron interests. Before tak... ing up journalism he had been a comic opera ... singer. It was said he had made a really credi... table Pooh Bah in The Mikado.

Leaving the Clarion building, Vrisman ... hastened to the palatial Union Station where ... he boarded a train for Trenton, New Jersey. ... Here he proceeded to the office of the Secre... tary of State, and displaying his commission ... from the Secret Service, spent some time look... ing over the incorporation records. After that, ... he proceeded to Havenport, Maine, where he ... managed to secure access to the immense, new ... factory of the Ferris-Schroeder rifle company. ... Running down to Putmouth, New Hampshire, ... he inspected the works of the Pearson Sub... marine Corporation. Proceeding along the ... coast, he looked into the plant of a manu... facturer of arms and armament manufacturers. In ... New York he made the rounds of the theatrical ... supply houses and talked with one or two cap... tains of the steel industry. ... waiting ... for rust, he hurried back ... As ... emerged from the ...

...pitol showed
...s sat late con-

...de to the great building ...profound ...ceeded in obtaining ad-...ing minis... of the Senate. As he con-...languor ...ispers with Senator Alverson, ...the anti-administration element, Sen-...Kane was speaking in his stately, schol-...ly way in favor of the omnibus bill appro-priating $250,000,000 for the immediate pur-chase or commencement of construction of twelve battleships of the super-Dreadnought type, twenty Pearson submarines, fifteen Cas-serot aeroplanes and minor fighting craft. The crowded galleries applauded roundly each sweeping climax. The Senate listened intently.

"Upon the encircling horizon the most stu-pendous war cloud of our history lowers. . . . In 1775, while Massachusetts slept, Paul Re-vere rode to Concord crying out 'Prepare—make ready.' The time has come for another Revere. The German Eagle screams. From the Nippon shipyards comes the sound of never-resting hammers. America sleeps. . . . I say, prepare—make ready—build ships—pro-vide ammunition—mold cannon—forge armor—provide, equip, mount guard." The Senator finished amid a furore of applause from galler-ies and floor. With the cheering still in prog-ress, Senator Alverson arose.

"Mr. President," began the anti-administra-tion leader, "it is my happy privilege to re-quest the withdrawal from the record of my remarks uttered an hour ago in favor of the urgent deficiency military and naval appro-priation bill now under consideration by this body. At the time I was moved to the raising of my voice in favor of the most stupendous cash outlay ever asked of a lawmaking body through fear of what seemed to be the most imminent and indisputable national peril. Now I am able to announce that the danger that confronts this nation, though great, is princi-pally from within. It is one of loot and plun-der, rather than of red war." The Senator paused, flourishing dramatically a bundle of papers. The Senate was strangely quiet.

"Through an agent of the Secret Service Bu-reau, for whom I can vouch personally, I am put in possession of these facts. For months past a recently organized news bureau known as the Consolidated Press Syndicate, has been furnishing to the newspapers of the United States at an absurdly low cost a service sup-plementing the regular Associated Press re-ports. This service, embracing both telegraphic and mail advices, is sensational, alarmist, vivid-ly untruthful, devoted to the obscuring of the national horizon with the most appalling war clouds, created and devised especially for the goading of the nation and the Congress into a frenzy of apprehension for the country's con-tinued preservation. It is this news syndicate that has imagined and spread broadcast nine-tenths of the bellicose utterances of Kaiser Wilhelm, nine-tenths of the ominous emana-tions from Emanuel of Italy. It has built—on paper—half the battleships of the Nippon yards. It has published bloody race riots that never occurred and it has brought about great national crises that otherwise never would have developed. The Consolidated Press Syn-dicate is a creation of a gigantic combination of arms and armament manufacturers, embrac-ing the Pearson submarine people, the Ferris-Schroeder rifle corporation, the National Ship-building corporation, the Casserot Aeroplane company and other concerns. It is to this great war cloud syndicate that every cent of the $250,000,000 which you have been asked to appropriate would go." Senator Alverson paused again. The Senate was tense with anxiety and astonishment. Senator Kane was on his feet gesticulating.

"May I interrupt the Senator——" he be-gan.

"The heaviest stockholder in each and every one of these corporations, as well as in the Consolidated Press Syndicate," continued Sen-ator Alverson, ignoring the interruption, "is Nathan Linton Meyerheimer, whose wealth is estimated as more than the amount carried by this bill, who has been called the Napoleon of American Finance, and whose extensive gifts to ... and education have been duly and ... vertised by the syndicate ... ield for a minute?"

ator Kane was ...

"A large block of stock in these co...erns is also owned by a minor son of Cong...sman Willoughby, who leads the fight for the ur-gent deficiency military and naval appropria-tion bill in the House," continued Senator Al-verson. The anti-administration leader turned to face his questioner. "And a yet larger block of stock is owned by the wife of Senator Kane, who has just spoken in eloquent, impas-sioned sentences in favor of this measure."

Senator Kane, unnaturally pale, sank into his seat, while the usually staid and orderly body began a buzz of surprise and excite-ment.

"But what of Itasha Kozima?" asked an anxious member. "It is certain that the Japa-nese government has issued an ultimatum in his case."

"Itasha Kozima never existed, as Japan will discover when she investigates more closely," resumed Senator Alverson. "Itasha Kozima is merely a clever conception bearing an hon-ored Japanese name and so imagined and de-scribed as to produce an effect of striking near-reality. The man who impersonated him will be remembered by many of you who are the-atregoers for his excellent **Pooh Bah** in **The Mikado**. This man, in company with one of his former operatic associates, who imperson-ated Shinto, the secretary, purchased from a New York supply house the identical disguises affected by the two alleged Japanese at Hen-ley. The Michigan mining town, the scene of two previous anti-Asiatic manifestations, was picked as the place for this, the crowning dem-onstration. The false attack was executed by hirelings of the Meyerheimer interests who had no idea of the actual scope of the affair."

The Senator turned to face the press gal-lery. "This impersonator of Itasha Kozima—this man who is the brains and one of the incorporators of the Consolidated Press Syn-dicate—this man who has brought two mighty nations to the brink of needless war merely for the purpose of selling vast quanti-ties of arms and armaments to the American government, sits in that gallery. His name is Richard Lannard."

The occupants of floor and galleries, follow-ing the accusing forefinger of Senator Alver-son, beheld a man rise from his seat in the press gallery and attempt to slip out. The sergeants-at-arms detained him at the door, however. Senator Alverson moved that vote be taken on the $250,000,000 military and naval appropriation bill, and as it met its fate in a chorus of sonorous noes, a page brought for-ward the resignation of John Oliver Kane. This was followed by the announcement that Congressman Willoughby had resigned. Some-one in the gallery started "America" and five hundred voices took up the refrain. Maxwell Vrisman, passing out, felt a hand upon his shoulder. Turning, he recognized the Third Assistant Secretary of State.

"Come with me to the Department," invited the assistant secretary. "I think you can be of assistance to us in framing the note of ex-planation we deliver to the Japanese embassy tonight. And the Secretary—and the Presi-dent—have to thank you."

Vrisman flipped a particle of lint from his lapel. "It is I who have to express thanks for an absorbing ten days," he observed. "It isn't the often that I have the opportunity to go on th war trail of a quarter billion dollars' worth of clouds."

BOOKS RECEIVED

... Walling; The **Socialism as It Is**, by Wm. English... Macmillan Co., New York; $2.00 net. ...alism, by W. E. **The Larger Aspects of Soci**...1.50 net. Walling; The Macmillan Co.; $1. Miller Collier; The **The Trusts**, by Hon. Wm. ... York; 50c net. Baker & Taylor Co., New ..., by Richard T. Ely; The **Monopolies and Trusts**...ork; 50c net. Macmillan Co., New Y... **of the Present Day**, by Jessie **American Socialism**...ohn Lane Company, New York; Wallace Hughan; ... $1.25 net. ...**and Society**, by R. Fulton Cutting; **The Church** ...n Co., New York; $1.25 net. **The Macmilla...ing the Social Order**, by Walter Raus-**Christianity**; The Macmillan Co., New York; $1.50 net. ...chenbusch ...financier, by Theodore Dreiser; Harper & **The B...** $1.40 net. Bros. ...**ne American Emperor**, by William Salisbury; ...The Tabard Inn Press, New York; $1.50 net. ... **Misery and Its Causes**, by Edward T. Devine; The Macmillan Co., New York; 50c net. **The Tariff and The Trusts**, by Franklin Pierce; The Macmillan Co., New York; 50c net.

LIKE SLAV...
By M. J. C...

Like slaves we toil from da...
Like slaves we toil, and get for ...
Scarcely enough to keep our live...
To feed our children and our wives.
The best we have we freely give
Of brain and hand, and yet we live,
Though wealth abounds on every hand,
As if a famine filled the land.

The noble souls who see the wrong
And dare denounce in accents strong—
With voice and pen would shackles break,
Not for themselves, but others' sake,
By minions of the law are seized
And thrust in jail. The masters, pleased,
Again the whip of hunger crack
And drive the striking workers back.

Workers, unite! What is your life
But hell on earth? but want and strife?
The world you fill with wealth untold,
Then back to you a pittance doled
By those who own what you produce—
Who own the tools that you must use.
When you do own the tools you need,
Then will begin your life indeed.

WAR WITH MEXICO?—WORKINGMEN, BEWARE!

Be careful, workingmen of America, and do not let the war enthusiast fill you with the idea that you should go to Mexico to kill the poor unfortunate working Mexican, when you have absolutely nothing against him .What has the poor fellow done to you? Nothing. If you go to kill him, or to get killed by him, it will be not to your interest, but for the interest of some wealthy man who has property in that country; not your property. So don't go. If the men who invested their money in Mexico want to fight for it, let them fight. But re-member that the poor Mexican is a victim of the same capitalist system that you are. So, instead of trying to murder him, we should try to get him free from the yoke of capitalism. Think before you make a mistake. Ask the men who went to Cuba and the Philippines what they went for. Ask the battle-scarred Southern Confederate what he fought for, and they both will say they were fighting that the wealthy man might hold his wealth. If you do go and are not killed, you will see to ... to the folly of going. If you will all ... go, there will be no fight.

...USTIN.
ROBT. H. ...

A RECIPE FOR COOKING ... HUSBANDS

(Selected)

...atterly spoiled by mis-

A good many husbands are ... go about as if their management. Some wom... ld blow them up. Others husbands were bladders, ... hot water. Others let them keep them constantly in ...ness and indifference. Some freeze by their carele... by irritating words and ways. keep them in a ste... Some keep them in a pickle all Others roast them ...cannot be presumed that any hus-their lives. It ...ender and good natured in this way, band will be ... really delicious when properly treated but they are ...ed.

and prepa...ecting your husband you should not be In se... by the silvery appearance (as in buying a guided ...erel), nor by the golden tint as if you wanted mac...salmon. Be sure to select him yourself, as tastes a...differ. Do not go to market for him, as the best are always brought to your door. It is far better to have none, unless you will patiently learn how to cook him. A preserving kettle of porcelain is the best. See that the linen in which you wrap him is nicely washed, ironed and mended, with the re-quired number of buttons and strings tightly sewed on. Tie him in a kettle by a strong silk cord called comfort, as the one called duty is apt to be weak. Make a clear steady fire out of love, neatness and cheerfulness. Set him as near this as seems to agree with him. If he sputters and fizzes do not be anxious; some husbands do this until they are quite done. Add a little sugar in the form of kisses, but no vinegar or pepper on any account. A little spice improves him, but must be carefully used. Do not stick any sharp instruments into him to see if he is becoming tender. Stir him gently, watching lest he lie too flat and close to the kettle and so become useless. Thus treated you will find him very reliable, agreeing nicely with you and the children, and he will keep as long as you want, unless you be-come careless and set him in too cold a place.

RENEW YOUR SUBSCRIPTION.

For $2.00 we will renew your own subscrip-tion for one year from the date of its expiration, whatever the date, and we will send the Christian Socialist for one year, beginning with this number, to three of your friends.

The Golden Rule Against the Rule of Gold

Entered [illegible] January 26, 1899, at the Post Office in Chicago, Illinois, [illegible] Act of March 3, 1879.

CHICAGO, ILLINOIS, DECEMBER 14, 1901. 5c Per Copy. $2.50 Per [illegible]

"Suffer Little Children To Come Unto Me"

Comment On Christ's Words By

EUGENE V. DEBS

My dear little children, I am sure you will understand me when I say that in speaking to you of Socialism I feel very near to all of you, and I know you will believe me when I tell you that I would if I could make you all happy and keep you sweet and loving toward each other all your lives.

Most of you are the children of the poor, some of the well-to-do, and a few of the rich, but all of you are the children of the same Father, and all of you are sisters and brothers in the same great family of humankind.

If any of you feel that you are better than others because you wear better clothes or live in better houses or go in what you think is "better society," it is because your minds and hearts have been tainted by wrong notions and wrong education. It is the wickest feeling that corrupts the conscience and hardens the heart and begets the envy and hate of our fellow beings, instead of their love and good-will.

When that best friend the children ever had on earth said, "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven," he meant all children, poor and rich, but especially the poor. He loved such gifted them the more because of their poverty and suffering.

He himself had been born in a manger, and when he was grown up he said sorrowfully that "he had not where to lay his head." He did not despise little children because they were poor and neglected and shabbily dressed, but he loved and pitied them all the more; and as he looked upon them his heart melted with compassion and the tears of tenderness filled his eyes; and when he became grave and his fair brow grew dark with wrath as he thought of those who sat in rich church pews and piously thanked the Lord that they were not as other people. He denounced them as hypocrites for pretending to be religious while they robbed the poor and turned the little children into the streets to suffer hunger and fall into evil ways.

Nearly twenty centuries have passed since the suffering poor heard with gladness the message of the Lowly Nazarene and since he was moved to tears by the sight of the little children of the street, but the world has not yet learned the meaning of his tender and touching words, "Suffer little children, and forbid them not to come unto me; for such is the kingdom of heaven." If he were to walk the streets of New York, or Chicago, or Lawrence, or any of the cities where the mills and sweatshops are filled with child slaves—as he once walked the streets of Jerusalem—he would grow sick at heart as he saw the little ones he loved, pale and wan and worn, harnessed to monotonous machines and slowly put to death to swell the profits of the greedy mill owners who sit in the rich pews of the synagogue, as did the pharisees he scourged without mercy twenty centuries ago.

The children of the working people have always been poor because the world has never been just. For ages and ages those who have builded the houses, cultivated the fields, raised the crops, spun the wool, woven the cloth, supplied the food we eat and the clothes we wear, and furnished the homes we live in, have been the poor and despised, while those who profited by their labor and consumed the good things they produced, have been rich and respectable.

Jesus himself was a carpenter's son and suffered the poverty of his class, and when he grew up it was not the rich and respectable, but the poor and despised who loved him, and opened their arms to receive him, and heard gladly his tender and comforting ministrations. He was one of them in poverty and suffering and in all his loving and self-denying life he never forgot them. Had he deserted the poor class whom he sprung, had he gone over to the rich as their preacher, or their judge, or their lawyer or teacher or scribe—as so many of his pretended followers have done and are still doing—he never would have been crucified, nor would the world today know that he had ever lived.

It was because, and only because, Jesus loved the poor and served [illegible]

all the beauty and fulness thereof were for all the children of men; that they should all equally enjoy the riches of nature and dwell together in peace, bear one another's burdens and love one another, and that is what Socialism teaches and why the rich thieves who have laid hold of the earth and its bounties would crucify the Socialists as they other robbers of the poor crucified Jesus two thousand years ago.

The Socialist party throughout the world wants to put an end once and forever to all kinds of child labor and to have it so that all children, white and black, without a single exception, shall be allowed to grow up in the free air, with plenty of time for mirth and play; that they shall all have decent homes to live in, comfortable beds to sleep in, plenty of good food to eat, plenty of good clothes to wear, and that when they reach the proper age they shall go to school and college and continue their course until they have obtained a sound and practical education. Then they will have strong, healthy bodies, informed minds, and skilled hands, and not only enter cheerfully upon the duties of life but be certain of making it a success.

The Socialists say there must be many changes and have set about making them, or at least getting ready to make them. It says that the world is big enough for all the people that are in it, and there is room to spare for grounds and parks and playgrounds; that there is land enough to go around without crowding; that there are farms enough to raise all we can eat, so that no child in all the world need go hungry; that there is plenty of coal and iron, oil and gas, gold and silver and other minerals and metals stored in the earth; that there

The Dawn of Day

By J. F. GALLMAN

Hark! hear the vigil watchman cry aloud,
It's time, awake, arise and look about!
The night is past, behold the glorious dawn,
The golden light the fast approaching morn
Has pierced the mist, all misery and pain
Will flee before the mighty solar flame.

Arise! This is no time to sleep, awake!
The day is on, the glowing sunbeams break
With wondrous light the gloom of slumb'ring earth
While heaven's choir proclaims a Savior's birth,
For which all nations hoped and looked in vain,
And many a noble heart fell crushed and slain.

What! Stand ye there, without a cheer!
No shouts of joy? It seems a bitter tear
Drops from your pallid cheeks; your eyes
Are dull, and must you watch the new day rise
Without a greeting for the coming good,
You stand aghast in sullen stupid mood.

Ah! Now I see those shackles and those chains
Have dulled your mind and upstilled your brains,
And cringing to your master's ruling will,
You were encased within a dismal hell,
And in that horrid gloomy prison cell
Your life became a sorrowful living hell.

Cheer up! Awake, don't mind the chains
They're not as strong as ruling tyrants claim,
Those chains are hollow and will soon break,
[illegible]

...capitol showed ...ator Kenyon, and ...ers sat late con- ...that there are mil- ...that may be required ...and—and cake, too—weave cloth, ...thing else that is necessary for everybody, and ...besides to build schools and provide playgrounds for ...ing mine of the children, with plenty of toys thrown in to make ...a children's paradise.

...w, why should not just these things come to pass, and why ...d not you children help us speed the day when they shall come ...pass?

...Everything you can possibly think of to make this earth sweet ...beautiful and to make life a blessed joy for us all is within our ...each. The raw materials are at our feet; the forces to fashion them into forms of beauty and use are at our finger-tips. We have but to put ourserves in harmony with nature and with one another to spread far and wide the gospel of life and love and once more hear "the sons of God shout for joy."

Socialists not only dream of the good day coming when the world shall know that men are brothers and that women are sisters to each other, but they are at work with all their hearts and all their hands to make that dream come true.

Many of us who have long been in service will not be here when the bells peal forth the joyous tidings that the workers have triumphed and that the people are free, but the children that now are will live to see it and in the day of their rejoicing they will not forget those who toiled without recompense that they might live without dread of poverty or fear of want.

The frightful stories of the little children in the mills at Lawrence ...the cruel suffering they endured, is still fresh ...public ... When the poor and despairing mothers, their h... wrung with agony and their eyes blinded with tears, attempted to ... their children from starvation by placing them in the keeping of sy... pathizing friends, they were beaten, insulted, and with babies at th... breasts thrown into jail, bleeding and stunned, by the brutal police acting under orders from the far more brutal mill owners.

The world will never know the suffering and terror these poor working people—especially the women and the children—had to endure for daring to ask the millionaire mill owners for a pittance more in return for their labor to keep the wolf of hunger from their gloomy hovels.

But until the working class takes possession of the mills, the mines and the shops; until all your fathers and mothers join the union organizations and send working men and women to make their laws; until union working men are appointed as policemen, sheriffs and judges, there will continue to be vicious struggles between the men who own and the men who work in the mills, the shops, and the mines.

These struggles are called strikes, and in every one of them it is the little children who suffer most. Every strike that has been lost was lost because babies and the little children of the strikers were cold and hungry.

The Socialist party wishes to put an end to this needless sacrifice of the children of the working class in times of strike. They have, therefore, set aside one day, Sunday, December 28, just three days after Christ's Birthday, to be known as CHILDREN'S DAY.

On this day all union men and women, all the good people interested in making life happy and pleasant for the children, and all Socialists will work together; big mass meetings will be held in all cities, and collections will be taken for the benefit of the children in strike districts.

Strike Children's Relief Fund

A monster plan to establish a permanent fund for the care of children of strikers has been launched by the Socialist Party. The two million members of the American Federation of Labor, the million Socialist voters and the members of the American Suffrage Association are co-operating in the work.

"We do not intend to permit the children of the working-class to be sacrificed in the struggle between organized labor and capital in America," said Winnie E. Branstetter, director of the Woman's Department of the Socialist Party, who has charge of the work.

"Even now, before the winter has scarcely started, the babies of our comrades are suffering from hunger and cold.

"We know full well that the tactics which were used in Massachusetts and West Virginia will be used again in Michigan, Colorado and other places, if not prevented by some organized national movement for the protection of the children of these districts.

"The Socialist Party has ever stood for the working-class and it is fitting that it should be the first national organization to establish a permanent relief fund for the children of strikers.

"The comrades of the Socialist Party should realize that this is the supreme moment to ...e that we are in truth representative of ...ggling workers.

"Within the labor organizations should understand that this is the supreme moment to show the master class that despite all differences of tactics, policies and politics that we are a unit for the children of our class.

"Workers in all movements for race betterment should realize that this is the supreme moment to prove to organized labor that despite their non-political, non-sectarian and non-union attitude they are with us to improve the conditions of our class to the end that poverty, disease and crime may not touch our children."

A special stamp bearing the words "Strike-Children's Relief Fund" has been issued by the National Office of the Socialist Party. This stamp is a receipt for money paid into this fund, and is of a size and form suitable for placing in membership books or as a seal on letters and Christmas packages or as a sticker in public places.

All money received from the sale of these stamps will be placed in a special fund which will be held in trust by the national executive committee of the Socialist Party for the benefit of the children in those districts where assistance is necessary.

Children's Day, Sunday, December 28, is the time set for the collection of this fund.

Immense meetings will be held in practically all cities, towns and school districts. Men and women who understand the struggles of labor will be drafted into service to address these meetings.

In some places the meetings will be varied by programs rendered by children and special leaflets on child labor will be distributed at these meetings.

The Woman's department of the National office is furnishing programs for this occasion, including songs, readings, dialogues and recitations.

Socialist and Labor papers will also issue special children's editions for this day.

Children's Relief Fund Stamps

Every Socialist and Unionist should have one of these little stamps in his membership book—all sympathizers should use them on letters and Xmas packages.

These stamps have no set value; they represent as large a donation as the giver can afford. In ordering, state number of stamps desired. Address all funds to

"STRIKE-CHILDREN'S RELIEF FUND,"
Care Socialist Party,
111 N. Market St., Chicago.

Baltimore Stirred by Socialist Meetings

The faithful effort of Rev. James L. Smiley of Annapolis, and the generosity of Mr. W. F. Cochran of Baltimore, made possible a notable Socialist campaign in those cities. Rev. Edward Ellis Carr, general field secretary of the Christian Socialist Fellowship, was the speaker. At Annapolis excellent meetings were held in St. Anne's Chapel (Episcopal), in the Baptist Church, and in the Colonial Theater. Several ministers and many church laymen and laywomen attended the meetings and much interest in Socialism was aroused. Rev. Smiley reported the lectures liberally in the daily paper, and one minister was so unwise as to attack Comrade Carr's position on Bible grounds in the public press. This gave Comrade Carr the opportunity of replying effectively through the paper, which added to the general interest and enlightment of the people with reference to the cause of Socialism.

At Baltimore on Monday, November 24, Comrade Carr addressed about three hundred ministers in a union meeting, which the Baltimore Sun (also the ministers themselves) declared to be the largest assemblage of ministers convened in Baltimore for many years—which probably means the largest ever. Comrade Carr's address produced so much discussion that it was decided to have him address the ministers a second time within the week and permit the preachers to question him. Therefore a special meeting of the ministers was arranged for Saturday noon—a most difficult day for ministers to attend on account of needful preparations for Sunday work. Yet about one hundred and seventy-five came to luncheon together and the address and questions lasted till almost three o'clock. It was one of the liveliest meetings held in Baltimore for a long time; and so promptly, ably and forcibly did Comrade Carr answer all questions that often the preachers cheered enthusiastically and many manifested their purpose to study Socialism more thoroughly.

A large audience greeted Comrade Carr at the Union Square M. E. Church on Tuesday night to hear his terrible arraignment of the rich under the subject, "Jesus and the Class Struggle." A small audience gathered at West Forest Park in spite of bad weather to hear the address on "The Mark of the Beast." On Friday night the rain did not prevent a large attendance at the Episcopal Church of the Ascension to hear the lecture on "Religion and Revolution." The final meeting was at Dr. Husse's large Unitarian Church, centrally located, which was packed to hear the address on "Why We May Expect Socialism Soon."

These six lectures in Baltimore, being so effectively delivered, so well attended, and so liberally reported in the daily papers, probably made the most widespread and resultful campaign for Socialism ever carried on in that great city. A score of ministers and numerous lay members of churches, besides others, manifested their acceptance of Socialism. The effect of these meetings will doubtless be reflected in many sermons for or against Socialism in Baltimore this winter, because the preachers were greatly "stirred up" one way or the other by the lectures of Comrade Carr.

Rev. James L. Smiley declared that the meetings at Annapolis and Baltimore marked "the greatest ten days of his life," and others expressed themselves very enthusiastically concerning the results of the meetings.

Comrade Rev. John L. Jackson, Pastor of the First Baptist church of Bloomington, Ill., renews his sub and says, "I wish you success. You are fighting a great battle."

* * *

"The Christian Socialist has more than pleased me and I find it more satisfying than any of the many Socialist papers that I get. Too much cannot be said of the real worth and effectiveness of your paper as a Socialist maker. I do not care to be without it at any cost." This from Comrade J. F. McClellan, Florida, with his club of subs.

* * *

"The Christian Socialist is next to the Bible with an enlightened Christian. God speed the day when the majority will view life in the light of the Christian Socialist." Comrade D. T. Holt.

Some time ago while in Ft. Worth, Texas, I was invited by the President of Ft. Worth University to address the students and faculty on the life and work of Gen. Wm. Booth, of the Salvation Army. In this address reference was made to Whitechapel, London, which has been described as the most desolate and forlorn region on earth. On all sides was the brooding darkness of poverty; dismal streets, forlorn dwellings, and hopeless people. There were houses of disrepute, gambling dens, vice-breeding saloons, low-grade theaters, fallen women, wicked men, released convicts, discouraged unfortunates, and homeless wanderers. Such is the product of our present capitalistic system. The air was bad, the sewerage vile, the water impure, the food poisonous. It was the abode of pauperism and crime, and the scene of nameless deeds—a veritable cess-pool of iniquity and depravity.

At the conclusion of my address, Dr. Fielder, President of the University, arose and confirmed my every statement, and told of how he and his wife had attempted to explore this awful region, (not in the jungles of Africa, but in the heart of Christian London), but the scenes were so vile and the characters were so vicious and depraved, that they were compelled to return to their hotel.

Wm. Booth got a glimpse of this region one day, and he said it made him "hunger for hell." This led to the starting of the Salvation Army. He soon found, however, that the "slums" were not confined to London, but wherever so-called Christian civilization went, the slums were sure to go.

Poverty in America

Have you ever visited the slums of any of our large cities?

It was my privilege to spend nearly three years as a Salvation Army officer in the slums of our Christian America. And I agree with Henry M. Tichenor when he says that there is more damnable inhumanity practiced in any one large city of our land than there is among all the heathen of other lands.

I am going to describe to you some conditions existing in every large city in the United States, and then I will ask if you think it is God's will for such things to be. Can we pray "Thy kingdom come," and continue to allow such conditions to exist, without seeking and applying a remedy?

First I am going to speak of the present condition of the poor. The class lines are being drawn tighter and tighter. The rich are getting richer, and the poor are making no headway in their material welfare. Millions of human beings are living today under conditions that simply cannot be described. It beggars description.

To watch the laboring man from the cushioned seat of a fine automobile, and see him with his dinner pail in his hand going forth in the morning to honest toil and labor, we some how get the impression that his is a happy and a contented lot. But let us go to his home and see how he lives. One family to one house is a normal condition. But three hundred and twenty thousand people live in one square mile in New York City, often four families in a single room. Three-fourths of these rooms get no sunlight whatever, and air is admitted only through the door or chimney. What does home mean to these people? The Commissioner of [illegible] of the City of New York reported that there were twenty thousand consumptives in the tenements of New York. They are employed mainly in the sweat-shops, at starvation wages, making cheap clothing, breathing out disease and stitching it into every garment, and sending it out broadcast over the land. It is indeed

"Stitch, stitch, stitch,
In poverty, hunger and dirt;
Sewing at once with a double thread,
A shroud as well as a shirt."

Feasting and Famine

I was once in Washington, D. C., and my wife and I engaged a cab, and drove around town, seeing the sights. We saw all the big mansions of the wealthy, and then just a block or two from Pennsylvania Avenue we saw the wretched hovels of the poor. The press reports the other day told of a big dinner given by the McLeans of Washington, costing $700 a plate, (as if any mortal can eat $700 worth), and next morning there was carted away to the refuse pile, ten thousand dollars worth of faded flowers. And just a few doors away, women and children were starving to death for lack of food. Can you and I, with the power that God has placed in our hands, sit idly by and allow such conditions to continue?

Senator Jeff Davis said in a speech the other day that 50 men in the U. S. own one-third of its entire wealth. One-fourth of Philadelphia is owned by one-tenth of one per cent of the population. In Boston only eight per cent of the people own a home, and in New York only two per cent. The great majority of earth's toilers, who produce the vast wealth of our country, are absolutely homeless.

Monopoly of Stores

A few men are getting hold of the business of this country. Sears and Roebuck did a business last year of $76,000,000.00. I am told that this concern is controlled by Rockefeller, and they now have a deal on to get control of Montgomery, Ward & Co. Can you wonder why it is that 90 per cent of the small business firms ultimately fail?

Jeff Davis also said that 20 men in Wall Street can create a panic that will lock the wheels of trade, shut down all factories, close the banks, and have starvation in all its gaunt hideousness stalking abroad in the land. He said, that in the last Senate, only four out of all the Democratic Senators voted in the interests of the people. The rest were controlled by the Corporations.

So much for the poor fellow who happens to own a job. He is in a bad fix at the very best. But picking up my Christian Herald the other day I read that one thousand honest, worthy, unemployed men are fed in the famous "bread line" every night.

This speaks for only one of the various institutions that are housing the unemployed of that great city. The municipal lodging house was filled to over flowing, and they put them in the morgue, next to the dead paupers.

There are nearly five million unemployed workers in the United States today.

What do you think of a condition that permits men to starve to death from lack of work, while our women are enslaved in mills and workshops?

What do you think of a system that exports nearly two billion dollars in American made goods, while the people here at home that made these goods and foods are starving to death and going naked because they do not receive enough wages to buy back what they assed to five on.

I submit that there is something wrong with the system, and no intelligent [illegible]

[illegible] factories, mines and mills.

The United States Census reports [illegible] in the last ten years child-labor has increased more than 200 per cent, and this in the face of the agitation of church people and other would-be reformers. You can never reform an evil system. The only remedy is a revolution that will overthrow it.

How true is that little verse by Ella Wheeler Wilcox:

"Then next I heard the roar of mills, and moving through the noise,
Like phantoms in an underworld, were little girls and boys;
Their backs were bent, their brows were pale, their eyes were sad and old
But by the labor of their little hands, grand added gold to gold."

Also that verse of Mrs. Browning's:

"The young lambs are bleating in the meadows,
The young birds are chirping in the nests,
The young fawns are playing with the shadows,
The young flowers are blowing towards the West,
But the young, young children, oh my brothers,
They are weeping bitterly,
For all day they drag their burdens tiring,
Through the cold dark underground,
Or all day they turn the wheels of iron,
In the factories round and round."

Men, how much longer are you going to uphold a system that compels able-bodied men to go without work, while women and children are forced to labor in the factories, mines and mills?

Every child should be taught to work, just as he should be taught to read and think, and thus lay the foundation of a useful, industrious life. But a system of industry that subjects women and children to unnecessary toil is an infamous thing that should be wiped off the face of the earth by an outraged humanity.

Men, begin to use your brains at the polls as well as in other matters. Did you know that James J. Buel, Secretary of the National Bankers' Association, said: "We have arranged the platforms and candidates of both the old parties and we are willing that the people should take their choice."

Workingmen, you are the tools of [illegible] ism, and you can't deny it.

White Slavery

FINALLY, I want to speak briefly of the White Slave traffic, for in my Salvation Army work I have seen it in all its hideousness. The black slave of yesterday had a glorious time compared with the white slave of today. This infamous traffic exacts its toll of thousands of girls every year. Whose girls are they. The girls from homes like mine and yours.

There are 50 thousand prostitutes in the city of New York alone.

H. G. Creel, writing from New York City January 8, to one of our magazines, says: "Last night I purchased a 'certificate' from a 14-year-old girl who has 'gone on the town' to get coal for her family." Her name on the certificate is "Baby," that's a splendid description of her.

BABY. Not your baby, but some poor mother's baby girl.

A New System Required

These great crimes that I have mentioned that are being enacted in life's great [illegible] every day all over this land, is a direct result of the present industrial system. It is a system of cut-throat competition. It is of greed, bribery and graft. In short

...s own all mines, quar... forests, water power, etc., let ...man own his own home and all the land ...at he can till himself, get the full product of his labor, and then, and not till then, will we have that era of humanity referred to by the old prophets, when they said: "Man shall build houses and inhabit them, and shall plant vineyards and eat the fruit thereof."

Senator Beveridge investigated child-labor conditions, and when he reported to the Senate, they laughed in his face.

Elbert Hubbard, the magazine writer who is well known over the land, made an investigation of the conditions in the cotton mills of the South. He said: "Boys and girls from the age of six years and upwards are employed. They work from 6 o'clock in the morning to 7 o'clock at night. Four months in the year they go to work before daylight and work till after dark. They are dragged out of their beds to have their meagre breakfasts crammed down their throats, and they are rushed off to the mills half-awake, to toil through the long hours of the day. These children do not think, and memory is as dead as hope. The most of them come from the farm. But no more do they long for the green fields, the running stream, the freedom of the woods and the companionship of all the wild, free things that run and climb, and fly, and swim. Pinched and gad eyed, they look at us so wistful, and ...ake a mute appeal for existence.

"The mill owners say that they must employ child labor in order to meet competition, and make profits, so they can declare dividends. Do any of you own any stock in a cotton mill? If you do, every dollar of profit represents the life blood of innocent little children. My God, friends, this alone is a sufficient reason to destroy the present competitive industrial system. The blood of the innocents is calling aloud for vengeance. And the wrath of an angry God is being stored against the perpetrators of such infamous deeds. Are your skirts free? Are you doing all you can do to emancipate the little ones of God's kingdom?

"Children in our large cities are slowly ...rving to death. Thousands of them go to ...l every morning without a bite of breakfast. ...n you wonder that seven out of every ...ool teachers in New York City are ...ialists? A good man said the other day, 'If we were civilized, if we were really human beings, we would feel the hunger pangs of our fellowmen and women and little children, even if we could not see them, and the food we eat while they are starving would choke us, and the great coats we wear while they are shivering would sear us to the very marrow of our bones.'"

JOIN THE PARTY

Every one who is truly a Socialist ought to join the Socialist party. Get in and help work. If it is not exactly what you think it ought to be, get in and help make it right; for, through the referendum, the rank and file can make it what they will. It is the only party in America which the rank and file can directly control by means of the referendum. And the more "people of the right sort," like yourself, who come into the party the better it will be.

To vote the Socialist ticket does not make you a party member. It is necessary to join a party local and pay dues. If there is no local in your vicinity, start one. If you do not know how to start a local, write for information to the National Office of the Socialist Party, 111 ...th Market Street, Chicago, Ill.

...should emphasize the search for such higher and humane forms and organizations as will generally elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given; and

"Whereas, The most disproportionate inequality and glaring injustice, as well as misunderstandings, prejudice, and usual hatred as between employer and employe are widespread in our social and industrial life today; therefore, be it

"Resolved, the House of Bishops concurring, That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice, and that it demands the achievement of a social order in which there shall be a more suitable distribution of wealth, in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved by the efforts of the many who, in the Spirit of Christ, put the common welfare above personal gain, the Church calls upon every communicant, clerical and lay, seriously to take part and to study the complex conditions under which we are called upon to live, and so to act that the present prejudice, hate, and injustice may be supplanted by mutual understanding, sympathy, and just feeling, and the ideal of thorough democracy may finally be realized in our land."

"For the ideal of social justice." It is perfectly true that the distribution of alms is but a little thing, in the charity which is "the greatest of these." Justice is a far larger part of it: alms-giving a weak substitute for our failure to achieve justice. Shame on us, that alms-giving has sometimes seemed synonymous with charity!

Nothing less than social justice can satisfy the demands of the Incarnation. Justice means the true correlation of rights and duties for all men. We have rights because we have duties, and we can have no rights apart from duties. Yes, "seriously to take part and to study the complex conditions under which we are called upon to live," is the next step toward that correlation.

Every communicant, clerical and lay, must study, and study hard. Devotion need not necessarily be linked with ignorance. A vision, however inspiring, can be attained only if one knows the road. A road, however well marked and clear, avails nothing if there be no strength to follow it.

This challenge to the Christian consciousness of our day must be met.—The Living Church.

Roman Catholic Socialist Society

Glasgow, Scotland, December 24, 1913.

Editor Christian Socialist.

Dear Comrade:—

I have just been reading the article on "The Roman Catholic Church and Socialism," in your issue of November 1st, and feel that you might like to know how the movement goes in this old country. Well, our progress is delightful. In the recent elections of town and city councillors Socialist gains were recorded all over the country. The statement that Socialist views are making more headway among Catholics than in any other section of the community is more evident today than when I

...publicly proclaims his ... the priests fight him as bitterly as they ... Over fifty of them and also Dr. ... Catholic archbishop of Tuam (Ireland), ... shareholders in the Dublin Tramway Company which locked out the members of Jim's union. Jim and his friends do not forget to point out that clerical investors are not good guides for the working class. The class struggle has begun inside the Catholic Church and the workers will win there too. Don't think that in a social conflict of world wide extent the Catholic community, composed of ... slaves, can be exempted from the universal disturbance. If the subject were not so serious one might smile occasionally at the efforts that the priests are making to stem the torrent of Socialism. Social reform societies for the purpose of polishing our chains are formed. Young men are induced to study the social problem. The society becomes a feeder for the Socialist movement. I am now a member of the city council of Glasgow and this makes the Catholic Socialist Society, of which I am president, still more influential. My brilliant young friend, Regan, who is secretary of K. C. S. S., is a member of the council in a neighboring town in which he resides. Prominent Catholic Socialists have been elected to the councils in several other towns in Scotland.

Progress here is very rapid. There are many signs that within a few years an upheaval against capitalist exploitation will take place in Britain. I have watched the struggle of your most valuable journal and wished that American comrades would give more power to your elbow. Isn't it pleasant to think that you and we, though separated in many ways, are privileged to work in unison and harmony, full of a sense of righteousness, and inspired by the certainty of ultimate success, for the creation of a new world, to the beauties of which the eyes of our opponents are blinded by prejudice and ignorance?

And what a reward it will be, when the time comes for us to withdraw from active service, to reflect on the joy we brought to those whose vision we made clear!

Yours fraternally,

John Wheatley.

ENDORSES COMRADE CARR

The following resolutions were authorized by the Chicago Branch of the C. S. Fellowship of America:

Resolved (1). That we greatly regret that because of misrepresentation and misunderstanding the foreign comrades voted so strongly for the recent referendum against comrade E. E. Carr as to much more than overcome the large majority in his favor by the English speaking wards.

Resolved (2). That we, the members of the Chicago Branch of the Christian Socialist Fellowship, hereby express our unlimited confidence in comrade Carr's integrity and loyalty to the Socialist movement and the Socialist party.

Resolved (3). That we protest strongly against a system of party procedure by which such an able, efficient and self-sacrificing worker for Socialism and the highest interests of the Socialist party can be kept out of the party and its work greatly hindered and crippled by comrades who know little or nothing about his great work and influence.

R. H. Sullivan,
Harvey P. Moyer,
C. M. Leffler,
Committee.

RENEW YOUR SUBSCRIPTION.

For $2.00 we will ... than for one year from the date of its ... subscriber this date, and we will ... subscription for one year, ... to some of your friends.

EDITOR
Rev. Edward Ellis Carr, Ph. D.

"PEACE ON EARTH, GOOD WILL TOWARDS MEN"

Just as many of us are planning for a merry Christmas time for our own families, we are acutely shocked by the appalling statement in the public press that there are 50,000 (some say 100,000) unemployed, homeless, hungry men in the city of Chicago alone.

This would mean millions of such despairing, suffering men throughout the world.

And the most distressing, the saddest thing in this world is a jobless, hungry man, many with wife and children cold and hungry vainly awaiting the results of father's hopeless search for work!

This, too, with winter approaching with all its horrors!

How can any Christian man enjoy a Christmas day when he knows that all this needless suffering exists right in our midst?

How can he be indifferent to his duty and unmindful of his opportunity when he knows that his loving Father has provided a great abundance for all His children—our brothers—and promised that all these things, food, raiment, shelter, etc., shall be added if we first seek His Kingdom—just, righteous government—called Christianity?

Yet the Rev. Johnston Meyers (Chicago Tribune, Dec. 6), though admitting that "it is a cruel libel to call these unemployed men 'tramps,' 'bums,' 'down-and-outs,'—terms used largely by those who wish to shirk responsibility, or by those who are ignorant of the situation," positively declares that "there is no remedy that has ever been suggested, or ever will be suggested, which is adequate to meet this [illegible] situation. There is no possible summer which will provide employment for every member of society all the year."

Oh, Lord, how long!

There is a good man. That his heart is right and filled with a deep love for humanity is proven by the fact that his church gives a free breakfast every day in winter to every needy man who calls and no questions asked. More than a thousand men a day have been blessed in this way at this church.

And yet this earnest preacher of Christ's Gospel—good news to the poor—knows no remedy for this intolerable social condition, the direct and natural result of our unchristian competitive social system!

Of course, in heaven, where God's will is really done and where there is a real brotherhood social condition, he knows there is no starvation. But this good minister still seems to fail to realize the full meaning of his daily prayer—"Thy kingdom come, Thy will be done [illegible] AS IN HEAVEN."

[illegible] quickest, the only way to bring [illegible] Kingdom on earth.

We hope this coming year to concentrate the best Christian Socialist talent in the world on this great task of making Socialists out of Christians.

But it is your duty to see that these telling blows for applied Christianity shall reach the greatest number of people so that it may do the greatest amount of good.

If you really want Socialism and realize the real power of this paper, you will send it to millions of workers instead of thousands this year!

To make it possible for you to help us put the CHRISTIAN SOCIALIST into the hands of every Christian minister and earnest lay worker in the United States and Canada this year, we are making you these remarkable propositions:

1. For $2 we will renew your own subscription to the CHRISTIAN SOCIALIST for one year from the date of its expiration (whatever the date) and we will send the CHRISTIAN SOCIALIST also for one year to each of three other persons of your own selection.

2. For $5 we will send the CHRISTIAN SOCIALIST to TWENTY-FIVE people of your own selection for six months, or to FIFTY for three months.

Comrades, is it not time to do some real, effective missionary work to force our way into the Kingdom of Heaven?

Do you realize what it would mean towards the final and happy solution of the great unemployed and every other social economic problem if 5,000 of our readers would accept one or the other of these two propositions?

Are you not willing to sacrifice at least this much at this Christmas time towards the establishment of Peace on earth, good will towards men?—the real, universal Christmas time?

Do your part in giving us the readers, and we will do our part in making Socialists.

HARVEY P. MOYER.

POOR RAILROAD MAGNATES

Seth Low, president of the National Civic Federation, declares that if the increase of 5 per cent in freight rates demanded by the railroads is denied by the government, the manifest tendency toward public ownership will be strengthened. This he thinks would prove disastrous. Poor railroad magnates! If they are unable to run the roads profitably at present rates, Uncle Sam should undertake it. Then the freight and passenger rates would be lower, the people who work on the roads would receive higher pay, and the public would secure better service. By the way, the U. S. and England are the only great nations whose railroads are not owned by the government; and in any of the countries where they are, an attempt to put them back into private hands would cause general insurrection.

The Hartford and New Haven railroad, whose dividends have enriched many and whose murderous accidents have aroused the whole East, is reported to have "passed" its dividends for the last quarter. This may have been made necessary by a popular boycott of the dangerous and unsatisfactory line, or it may be merely a bluff to make sentiment in favor of the rate increase.

The attempt to punish the people for interference in the management and rates of the railroads by the government by means of poorer service will not help the poor magnates. It will only hasten public ownership. And these arrogant robbers might benefit by the thought that if they permit their roads to deteriorate greatly, Uncle Sam will not pay to watch for them when he takes them [illegible] purpose as [illegible] the management of the [illegible]

[illegible] where, but that during [illegible] work should be given the pre[illegible] it. Self evidently same advice for all city, state officials.

HOBSON'S CHOICE

All the ladies of the W. C. T. U. will now feel like kissing Captain R. P. Hobson, congressman from Alabama. They think he is a darling, because he is fighting strenuously to have congress pass a nation-wide prohibition law. He has decided to risk his political life for prohibition and is running for the U. S. Senate on that issue. His choice is noble and will ultimately win him great honor.

SOCIALIST COLLEGE GIRLS

The changing attitude of the college toward Socialism is illustrated by the cordial manner in which the president and professors of the Western Reserve University at Cleveland have welcomed the new Intercollegiate Socialist Society branch organized by the girls of that school. President Thwing sent a letter of approval and Prof. Arbuthnot delivered an encouraging address to the girls. He urges all people to study Socialism, declaring that thoughtful folk must choose between the Socialists and progressives, because other proposals are hopeless.

WOMEN TO THE RESCUE

The repeated attempt of self-interested politicians to force Mrs. Ella Flagg Young out of the principalship of the Chicago schools has aroused the women of the city and they are putting the fear of the Lord into the heart of the unregenerate politicians. For the women of Illinois have the vote now in large part, and they propose to make their power felt in behalf of the public schools and other worthy causes.

Mrs. Young has been rejected and Professor Shoop elected in her place at a secret meeting without warning, and the whole city in arousal. If the people, especially the women, stay aroused, good results may follow at the next election.

FICTITIOUS FRICTION

President Wilson has been carrying on some investigations of his own concerning the business unrest reported on account of the new tariff bill and the proposed currency legislation, and is assured by many prominent business men that the much talked of friction in business circles is entirely fictitious, being artificially manufactured to intimidate Congress. He is evidently doing the best he can in the circumstances. More strength to his elbow.

It is altogether unlikely that the business magnates will dare try to crush Wilson's administration under a deliberately planned panic, because if Wilson is crushed there looms large the forms of Roosevelt and the much dreaded Socialist party.

Through fear of these the magnates will have to be good; but whether they will be able to stave off nation-wide labor trouble on account of the 50 per cent increase in the cost of living, and prevent the panic threatened by inflated stocks and loss of confidence in business management of the country is another matter.

If the Wilson administration could [illegible] to secure government ownership [illegible] rights on a fair valuation and [illegible] the nation to give employment [illegible] wages to the men needing work [illegible] needful railroad improvements [illegible] are being made, this would relieve [illegible] distress, lessen social [illegible] the many [illegible] in American history [illegible] to which the [illegible]

FIELD SECRETARY
E. E. CARR, Ph. D., 5457 Drexel Avenue, Chicago, Ill.

GENERAL SECRETARY FOR COLORED RACE
REV. GEO. W. SLATER, Clinton, Iowa

GENERAL EXECUTIVE COMMITTEE
of Twenty-five.

NEW CENTERS ORGANIZED

A hopeful revival of interest is manifest in the Christian Socialist Fellowship. At Chicago, New York and Annapolis, especially, new members are being added to the centers, and several new centers have recently been formed.

To All Fellowship Members

Owing to recent developments of a very hopeful character, the Fellowship work in America now has better prospects than ever before. The interdenominational work of the centers is succeeding more than ever and is demonstrating the fact that this is the better plan. Comrades where centers are already active should push more vigorously the work of getting Socialist addresses and Socialist literature into the churches. Comrades where the center has become inactive for any cause should at once revive the center and pursue the work earnestly. And comrades where there are no centers should organize right away. Do not wait for a stranger to organize for you. Call the Christian Socialists together and organize a center yourselves, by electing a president, secretary and treasurer and begin work among the churches, men's clubs, women's societies and Sunday schools. Do not neglect the churches of your community. Church members can be won for Socialism, and they must be or Socialism will be too long delayed. Do your part now, whatever others may do.

New York City

The Fellowship work in the Big City has been reorganized by Rev. W. D. P. Bliss and Edwin Markham, and is now growing rapidly. Rev. Alfred W. Arundel, the secretary, is pushing the work nobly with great promise of large things in future. They recently held three very helpful meetings which were addressed by Comrade Carr and are planning for aggressive efforts of the same kind.

Warren, Ohio

In Warren, Ohio, a new center has been formed and very active in securing lectures on Socialism and Christianity. Mr. and Mrs. St. John, Chas. F. Adams, S. R. Bailey and Shearman Hart are the most active. They have arranged several lectures by Rev. E. E. Carr and Rev. W. A. Prosser, and are planning for others. They purpose to arouse the religious people of Warren in behalf of Socialism.

Richmond, Virginia

While at Richmond, Va., Field Secretary Carr organized a very hopeful center with three preachers and other strong men in it, not to mention the "noblest Roman of them all," "Aunt Kentucky" Sellers, well known to our readers. Interesting reports may be expected from Richmond in the future.

Portsmouth and Norfolk

As a result of meetings held by Comrade Carr at Portsmouth, Va., a promising center was organized with members at both Portsmouth and Norfolk. Several able and faithful men are members and good work may be expected. Comrades Harry E. Hoffman, L. L. Armistead, W. F. Ballentine, E. S. Steed, James A. Davis and Geo. Stengel are among the leaders.

Baltimore, Maryland

A notable series of meetings addressed by Comrade Carr at Baltimore, reported in an-

[illegible] time, headed by Comrades Van Wye and Cooke, but it was not previously officially reported. This center has done excellent work, placing Christian Socialist lectures, distributing literature and agitating among the ministers and churches.

Altoona, Pennsylvania

An active center at Altoona, Pennsylvania, has been doing good work for some time under the leadership of C. W. Corbin. It has placed lectures by Comrades Prosser, Carr and others and is doing excellent work. Hereafter it will be officially listed.

Clifton Forge, Virginia

A series of meetings by Comrade Carr at Cliffton Forge, Virginia, aroused much interest, and a strong center is forming there. The comrades report as follows:

Clifton Forge, Va., Nov. 15, 1913.

Dear Comrades:

Comrade E. E. Carr has just completed a series of six lectures in this city and we were appointed by the local here to forward a report to you concerning same, which is as follows:

Clifton Forge, Va., is a little city of about six thousand inhabitants, with set customs and habits and about as hard to penetrate with an idea that is not in harmony with past and present customary traditions, as it is to dodge death and taxes.

But a handful of Socialists who have refused to become discouraged have been hammering away until at last we have broken the ice with the assistance of grateful comrades from the outside, and especially this series of lectures delivered by Comrade Carr, which has created a great interest in the subject of Socialism throughout the city to the uninformed, also the misinformed, which are very numerous, and the local is preparing to follow it up by taking immediate steps to interest the women, and also get a Christian Socialist Fellowship formed to work in this connection.

It would be hard to estimate the amount of good accomplished; to our local alone they have been worth many times more than the financial end amounted to. For some time past there has been misunderstandings which seemed sooner or later were going to become very harmful to the local. Comrade Carr was the man needed, and I am glad to report his lectures covered the entire field, so now perfect harmony exists with all greatly benefited and with a firmer determination than ever to unite as one in advancing this great cause.

The day before Comrade Carr was going to leave, a Comrade remarked to me "that he regretted seeing him go," and that was just the sentiment of all of us. We had begun to think he was one of the family, just a big brother, so we didn't like losing him, for there is a lot of him either way you wish to take him, physically or mentally.

At our first lecture we had a good crowd, considering the disadvantages of it being Saturday night. On Sunday afternoon, it was a full house, good attention and deep interest was prominent on all sides. Comrade Carr had our sincere sympathy for the cool and unChristian manner in which the Methodist Church (where he attended services Sunday morning) minister ignored him, not even extending the common courtesy that a stranger expects; but he was not offended realizing their position, as the poor were hearing his lectures gladly, as it was the best message to them since A. D. 30.

The other lectures were well attended, considering the state and city election had the attention of a large number of people during the week.

The general sentiment in the community is that they were the most interesting lectures that were ever heard here, with the possible exceptions of three or four millionaires (from their shoulders up) who could not stand the uncompromising and unmerciful condemnations of facts drawn from a book of truth and delivered from a brilliant mind, but a tender and loving heart for the victims of the system.

We have nothing but the greatest praise, the best of wishes and hearts full of love for this noble champion of the cause, in behalf of the sons and daughters of toil.

At a convenient time which we hope will be soon we want another series.

The lectures were financed through voluntary collections which were very successful. Expenses in round numbers $40, collections $77.

The lectures were a complete success in every respect. Please send or inform me where I can get literature on Christian Socialist Fellowship, and oblige,

Yours for the Cause,

C. P. Bradley,
E. L. [illegible],
Committee.

[illegible] church meeting, Rev. J. W. [illegible] Chicago University, gave a very able address on "The Message of Amos." Mrs. Ella Carr also spoke on "The Mission of the Great Master."

Rev. Fred R. Bennett, pastor of the First Methodist church of Evanston, spoke at the April meeting on the subject, "Thrice Born." At this time the Fellowship was very glad to vote in as members both Rev. Bennett and Rev. Newsom. They are bright able young ministers who will be a power for our cause. Comrade Newsom is now pastor of a Baptist church in Sarnia, Ontario, and is no doubt leavening his church and community with the Social Gospel of Jesus.

Our May meeting was Woman's Day. The program was planned and successfully carried out by Mrs. Elizabeth J. Moyer, who was chairman of the day. Mrs. Anna King, formerly a Missionary in India, gave the principal address on "Women of the Twentieth Century."

Rev. D. D. Vaughan, Pastor of the First M. E. Church of Harvey, Ill., spoke at the June meeting on "Some Unavoidable Conclusions of a Christian Student of Social Questions." Comrade Vaughan also joined the Fellowship at a previous meeting and gave us a heart to heart talk telling us much about his own experience coming into our movement. His address was intensely interesting and delighted his audience and revealed the noble spirit of the man. Brother Vaughan promised to make some speeches in churches for our Fellowship but has recently been sent to a new pastorate at Aurora, Ill.

Charles M. Leffler, a real live wire, both as Fellowship worker and Party worker, gave the address at the July meeting on "The Wasting of the Spoils of the Working Class." It was full of information and well received.

At the August meeting, Comrade William H. Watts, of the Christian Socialist office, the able writer and author of "Essence of Socialism," gave an excellent address on "Some Great Revolutionists."

Professor W. C. Hawthorne of the Crane High School at the September meeting spoke on "Some Ethical Aspects of Evolution." His address was scholarly and made an impression.

At the October meeting, Dr. John A. Kirkpatrick, one of our devoted workers for the cause in this city, spoke on "Delusions." He gave us an audience something to think about as he ably discussed his subject. Mrs. Anna K. Hulburd, prominent in this city in Woman's Club work, Suffrage and Socialist circles, spoke on "The Responsibility of the Woman Voter." Her address was clear, witty and very much enjoyed. The Fellowship voted to give a dinner in December which will be anticipated with pleasure.

We are glad to report that new members are voted in at almost every meeting and the attendance is increasing. We are thankful especially for the four able, young ministers who have recently joined our ranks and are hoping much from their splendid influence. Our meetings are very enjoyable and much credit must be given Comrade Harvey P. Moyer, our able chairman, who conducts the Song service from his Songs of Socialism and puts warmth and enthusiasm into the meetings.

Meetings in Churches Addressed by Fellowship Speakers

Comrade Charles L. Breckon, our able vice-president, through careful efforts and plans, arranged a date for Mr. Carr in the Berry Memorial M. E. Church on Sept. 7th, who spoke at the regular Sunday morning service and had an audience larger than the usual one, though the day was very warm. The address was well received by the majority of the church people and the Comrades of the Local were also much pleased. The Pastor introduced Mr. Carr in a fitting manner. Since this meeting, Comrade Breckon has been invited to address the Epworth League of this church on Socialism. He is a member of the man's class and is doing splendid work by his influence. Comrade Breckon often speaks for the Party and was formerly a Methodist minister, which partly accounts for his great zeal and whole-souled earnest work. We want him to have many opportunities in the churches.

* * *

Mrs. Carr spoke at the regular Sunday evening service at the Elsdon M. E. Church. The date was arranged by the pastor, who is a student of Socialism. The audience almost filled the church and was mostly non-Socialist. The attention given both by young and old was excellent. The Pastor introduced Mrs. Carr as a Socialist, though many perhaps did not know it in advance.

Mrs. Laura A. Bates, one of our faithful Fellowship members and secretary of the Woman's Christian Temperance Union on the North Side, arranged for Mrs. Carr to address this Union at one of its regular meetings. There were about twenty women present who heard the message of Socialism eagerly and who afterwards expressed their interest in the speech. Mrs. Bates has recently influenced a Chicago teacher to join the Fellowship. (We hope these reports will stir others to make like efforts.)

At Maywood, Ill., just recently through the efforts of Mrs. Mary [illegible], another devoted Fel-